The
Missionary Intelligencer.

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Why I Observe the March Offering.

W. A. FITE.

1. If I did not I should be disloyal to the Father, who "willeth that none should perish but that all come to repentance." As a faithful son I must make His will my will.

2. If I did not I should be disloyal to Christ. A soldier who will not obey orders from the commander-in-chief is no better than a deserter. Christ the Commander-in-Chief has issued the order "GO!"

3. If I did not I should be disloyal to the Holy Spirit whose chief mission is to reveal Christ to all men thru his chosen and increasing number of witnesses.

4. If I did not I should be disloyal to the Scriptures. I dare not say I accept and love the Bible and do not the things it enjoins. Take Missions out of the New Testament and there is nothing left.

5. If I did not I should be disloyal to the Disciples of Christ whose aims are to restore the New Testament Church—a missionary church—and plead for the union of God's people that the world may believe that Christ is the sent of God.

6. If I did not I should be disloyal to the missionaries. They are the representatives of the church. The church is a family—the brothers and sisters of the Christ doing the will of God, the Father. Family loyalty constrains me.

7. If I did not I should be disloyal to the Foreign Christian Missionary Society, the chosen and authorized agency of the Church for the world's salvation.

8. If I did not I should be disloyal to myself. "To thine own self be true." Once the world obligation is laid on a man's heart, there can be no neglect of it without the loss of self-respect and the collapse of Christian manhood.

These are the chief but not all the reasons I have for observing the March Offering.

Paducah, Ky.

EDITORIAL NOTES.

For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations.—Isaiah.

Take the offering!

Take the offering on time!

The first Sunday in March is a great day in our churches.

"THE INTELLIGENCER is fine."—J. Francis Ashley, Nezperce, Idaho.

Many churches will do far better than ever before. Many will give for the first time.

The Foreign Society has just received $200 from the estate of the late Miss Caroline M. Atkinson, Painesville, O.

"The greatest joy of the ministry is in bringing the church to answer the world's cry for light."—Howard Brazelton, Earlington, Ky.

Please do not fall below your Apportionment. The demands upon the Foreign Society are greater this year than at any time in the past.

If your church is using the "Duplex Envelope" and has not made an every-member canvass, there is danger that the returns will be disappointing.

"I do not remember ever finding as much real gold in so small a packet as I find in the March Offering Manual."—J. K. Shellenberger, Fairbury, Neb.

"We have spent a great deal of money for equipment and getting ready. Now we ought to do the real work for the Master, preach the gospel to the whole world."—Chas. A. Burkhart, Richland, Mo.

If the Disciples average $9.70 apiece for missions this year, it will be what the Seventh Day Adventists averaged per member last year.—L W. Spayd, Boswell, Ind.

It has been said that learning the Chinese language is like a moving sidewalk. You get on anywhere, and the thing never stops. There is no alphabet and no grammar.

We are glad to report that a friend in Missouri sends a gift on the Annuity Plan. We are hoping that friends in that State will come forward with a number of such gifts.

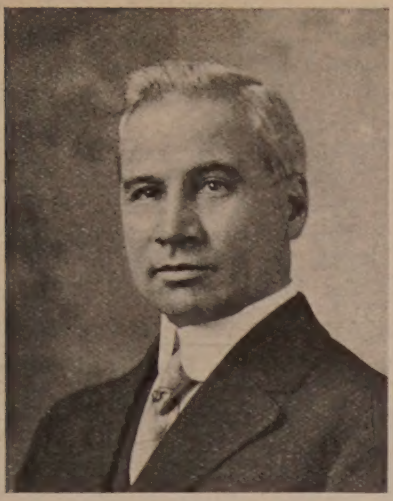
The Society has been compelled to borrow money with which to pay the missionaries. It is hoped, therefore, that the churches will forward their offerings as promptly as possible.

The missionary task is not simply one of geographical occupation or multitudes turned to Christ, it is also the task of cultivation and upbuilding of life. It has to do with values as well as vastness.

Please keep in mind the $500,000 we are trying to reach this year. See that your church gives a creditable proportion of this amount. Ask for large amounts. The task before us is a great one. Let us be equal to it.

A good-natured, honest Chinese married a widow who proved very trying and ugly at times. He was confiding his trials to a friend, and wound up by saying, "But I tell you, it is a good thing *I* married her, most any other man would have beat her to death."

To really keep in touch with the new era of foreign missions in Asia, one must read, besides, current missionary literature as the London *Times, The Orient,* published in Constantinople, the Japan *Mail,* and some of the leading papers published in Japan and China.



G. A. MILLER,

Pastor Ninth Street Church, Washington, D. C., which becomes a Living-link in the Foreign Society.

The missionary days agreed upon by our National Conventions have been of immense value to the work, and should on no account be discontinued. The few missionary churches that do not observe them, in most cases, have suffered loss of interest. This is the testimony of many.

Mrs. I. J. Heckel, of the Antioch Church, near Decatur, Ill., writes: "Enclosed please find $4.50 for China. Our little Sunday-school sends it. Instead of buying a treat for the children for Christmas, we asked them to bring an offering for China, and they were glad to do it."

Let us thank and praise God for the open fields on all sides, for the disposition and the ability to enter these fields, and for the assurance that in due season we shall reap if we faint not. Let us thank and praise him for the triumphs already won, and for the beatific vision of the whole world redeemed through Jesus Christ our Lord.

THE MISSIONARY INTELLIGENCER is one of the best magazines of its class in the world. The aim of the editors is to make it increasingly helpful to every reader. Those who read can help the editors in this by forwarding interesting facts and illustrations, and brief and bright articles. Anything suitable will be most gratefully received.

If the medical men alive to-day were distributed everywhere as they are in the mission fields, the United States would have thirty-three in all: ten for the region west of the Mississippi, one for Colorado, one for Texas, two for New England, three for New York City and State, three for Pennsylvania and New Jersey, and one for Georgia.

J. Campbell White recently said: "I have heard now and then a pastor boast that he did n't know what his people gave individually to missions. It is coming to be a disgrace for a Christian leader to be ignorant on so important a question. It is as imperative that a pastor be posted on the giving of his people as on any other spiritual aspect of their lives.

The Seventh Day Adventists sent 157 new workers to the fields in 1913; the year before 97, and the year before that 74, or 328 in three years. This is a very remarkable showing for so small a body. The Seventh Day Adventists gave $9.70 on an average last year. It is because of their large giving that they are able to send out so many in so short a time.

John G. Slayter is a missionary strategist. He prepares for an offering as a general prepares for a battle on which the life of a nation depends. He overlooks nothing; he forgets nothing; he leaves nothing to chance or to the inspiration of the moment. What he does every missionary leader must do if the offering is to be one that will honor and please Jesus Christ.

While moneys are being given for special purposes, let no one overlook the fact that the general fund must not be neglected. The general fund is the fund from which most of the payments must be made. Special gifts have their place and their value, and their value is great; but let us not think the work can go

MRS. D. C. MCCALLUM, VIGAN, P. I.,

who has been on the field for more than two years. This is the first opportunity we have had of presenting her picture. She is a woman of Christian devotion and culture, and wields a wholesome influence.

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forward if the general fund is not sustained and increased from year to year.

No minister can keep his people informed by preaching on missions once or even twice a year. That which is the main work of the church must be kept prominently before the people from one end of the year to the other. As the time for the offerings approaches, facts and illustrations and appeals should have a large place in the addresses from the pulpit. In every prayer the work of the Kingdom should have a place.

"That God has conditioned so largely the extension and the fruitfulness of his Kingdom upon the faithfulness and loyalty of his children in prayer is at the same time one of the deepest mysteries and one of the most wonderful realities. How to multiply the number of Christians, who, with clear and unshakable faith in the character and ability of God, will wield this force for the transformation of man—that is the supreme question of Foreign Missions. Every other consideration is secondary to that of wielding the forces of prayer."

We are surprised to learn that the Chinese have nursery jingles similar to our own Mother Goose; for instance, instead of "This little pig went to market," they say:

"This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away,
This little cow does nothing
But just lie down all day;
We 'll whip her."

Let us pray the Lord of the harvest to send laborers into his harvest; for the funds required to support and equip these laborers so that they may accomplish most; for the widening and deepening of the missionary spirit in the churches and in the colleges and universities; for the coming of the time when every church and every member of every church will be fully enlisted in the one great work our Lord has assigned his disciples.

The saying of Alexander Campbell that the church of Christ is and of right ought to be a great missionary society; that her field is the whole earth, from sea to sea and from the Euphrates to the last domicile of man, is one that should be borne in mind. He added that a Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe.

Mark Peckham died December 19, 1913, at his home near Berea, Ky. For a short time he was a missionary of the Foreign Society in Cuba, but poor health drove him from the field. Mr. Peckham was a son of Hiram, Ohio, being a son of Professor Peckham, the eminent professor of Hiram College. Mr. Peckham was only thirty-one years of age. He taught in Kentucky and California, and preached the gospel as well. He loved the gospel and all truth.

A sister in Lancaster, England, sent the Foreign Society $1,309.50 as a gift on the Annuity Plan. This money will begin its mission of usefulness at once,

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F RELIGION

and she will enjoy a certain definite income as long as she lives. The Society has received quite a number of new Annuity gifts since the beginning of the current missionary year. We hope the new interest will continue. Any amount, from $100 up, will be thankfully received and wisely used.

In preparing for and in taking the offering in March for Foreign Missions, the people should be brought face to face with God. The work is his, and not ours. It was the Risen Lord who charged his disciples to go into all the world and preach the gospel to the whole creation. All are to go, in some real sense; either in person or in prayer and sympathy and substance. This is a matter of divine and eternal obligation; there is nothing optional in it.

A Christian family can not spend a dollar or two each year more profitably than in buying some missionary books. There are no books so interesting and fascinating and so well worth while as the books that tell what the Lord is doing to uplift and redeem the race of mankind. Children should know the facts; neighbors should know them; visitors may learn them. It is a wrong done the soul of a child to keep him ignorant of the best work that is being done in his time.

Sherwood Eddy tells of a little church in Korea that he visited, a church sixteen feet square; it began with a congregation of seven, and in the last seventeen years it has started forty-two new congregations, has fifteen hundred members, and is growing still, because every Christian is a witness to tell the good news, and it is still good news in Korea. Dr. Heber Jones states that no one is admitted to membership in any Korean church who can not show that he has led some one else to Christ.

The First Church, Los Angeles, Cal., Russell F. Thrapp, pastor, gave J. C. Ogden and family a great farewell reception before their departure for Tibet. They showed them much kindness in many ways. It will be remembered that the house of Mr. Ogden was looted in Tibet. The church was quick to see its opportunity for fellowship and gave the family a number of much-appreciated gifts. They consisted of clothing, rugs, raincoats, and other useful articles, and besides money.

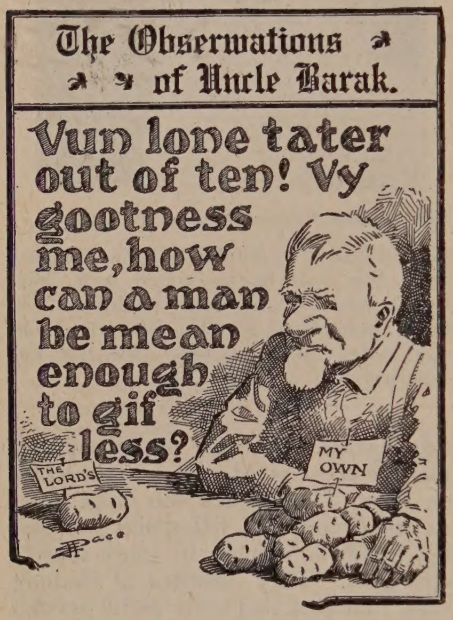
Miss Frances Irene Banta,

who sailed for Nankin, China, January 22d. She will be associated with Miss Emma Lyon in the Girls' College. Miss Banta goes from Eureka, Ill., where she was raised and educated. She has had experience as a teacher.

Let it never be forgotten that there is nothing so costly as success. Every step in advance costs. If a work is dead or dying, it makes few demands upon any one; but if it is alive and flourishing, its demands are numerous and insistent, and must be met if the work is to continue to grow and flourish. A growing mission is like a growing boy; the larger it grows, the more it needs. Every friend of missions should thank God for every new appeal; for every new appeal is an evidence of enlargement.

There is no reason why in our churches there should not be five thousand mission study classes this winter. How else can young people spend one evening a week with such profit? Mis-

sion study will do them immeasurably more good than cards or dancing or the theater or the moving-picture show. Text-books have been prepared and can be had at cost. The Foreign Society is prepared to supply such books as "Ten Lessons in World-Conquest," "The Emergency in China," "The New Era in Asia," and "Epoch-Makers of Modern Missions."


The Observations of Uncle Barak.
Vun lone tater out of ten! Vy gootness me, how can a man be mean enough to gif less?
THE LORD'S
MY OWN

A man in the light of the twentieth century ought to give more for the uplift of his fellows than the men of the Dark Ages.

A man who gives one-tenth will be richer with nine-tenths than with the ten-tenths.

Dr. Grenfell says that hundreds of young men from colleges, universities, and wealthy homes have paid their own expenses and have gone to Labrador to do anything, even dig drains, when that was helpful. More than half his colleagues are volunteers. Men are eager to accept a gospel so satisfying and that gives such zest to life. Why should it not be so? Why should not this be considered the normal and not the exceptional thing? Why should not young men go out from our prosperous homes to China and India and Japan and Africa and the Philippines at their own charges? The day will come when they will do that if the Restoration Movement is to be all that the Lord wishes it to be.

The day will come, it is believed, when every church among us and every member of every church will have a share in all that the Lord is doing to redeem the world. Until that time comes it can not be said that we are living up to our privileges and doing our full duty. Every one who has been buried with his Lord in baptism and has risen to walk in newness of life must engage with his Lord in the work that he is doing if he would be true to his confession of faith. Every one who comes to the Lord's table and partakes of the bread and the wine in memory of his Lord must give as the Lord has prospered him, or be recreant to his Lord. Wherever the table is spread, no matter how small or how large the audience, or how poor or how rich, there the offering for missions is in order and must not be neglected.

AN APPRECIATION.

The literature the Foreign Society is sending out this year has never been excelled. If it does not result in vastly increased offerings for Foreign Missions, it will certainly not be your fault, nor yet because the preachers do not know. It leaves them absolutely without excuse. The "March Offering Manual" alone contains enough missionary dynamite to blow ignorance and indifference clean out of our churches. You are doing your part. God help us to do ours.

J. H. McNeill.

Winchester, Ky.

A REMARKABLE TESTIMONY FROM INDIA.

The late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. When a young man, he used to give lectures to the young men of his own country. Although he himself never accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their

knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' They do not force it upon us, as the Mohammedans did their Koran, but they bring it, saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced, that: do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."—*The Bible in the World.*

EARLY EVERY-MEMBER CANVASS RESULTS.

We have heard from the following churches which have made the canvass for missions early. In these cases teams of men from the church were enlisted and trained for the task, and after an educational campaign on missions in the church, went out two by two and canvassed the membership of the church for pledges on the weekly plan for missions.

C. R. Hudson, of Pomona, Cal., reports that their Every-Member Canvass has increased the number of contributors to missions from 176 to 425.

Jefferson Street Church, Ft. Wayne, Ind., reports that their pledges for missions have been increased in amount almost 300 per cent in the Every-Member Canvass. O. E. Tomes is pastor.

C. R. Stauffer, of the Norwood, Ohio, Church, has recently led the church to put through the canvass. The church is in the midst of a $50,000 building program, and much emphasis had to be laid on current expense. The canvass was made for both missions and current expense at the same time, after a two-months' educational campaign. The church already supported a missionary in foreign lands and did about the same for the home-work. The result of the canvass was an increase of 100 per cent in the number pledging for missions, and an increase of 50 per cent in the amount pledged. At the same time the weekly pledges for self-support were increased from $39 to $70 per week.

Euclid Avenue, Cleveland, has just finished its second canvass for missions. The increase was 34 per cent.

UNION MOVEMENT IN CHINA.

Practical progress has been made by the different denominations in China toward union in religious, educational, and humanitarian work. At Nanking, for instance, in Central China, the ancient capital, the Methodists, Presbyterians, and Disciples have already united in all preparatory and college work, and also in the theological and medical schools. The result is that better education is being furnished. The Baptists are planning to unite with the other bodies in the work at Nanking.

In Southern China the Methodists and Congregationalists have already united in their theological schools, and the Methodists and the Episcopalians in the medical schools. In Western China the Baptists, Methodists, and English Quakers have united in all preparatory, college, normal and professional work. In Northern China the Methodists, Presbyterians, and Congregationalists are planning to bring their theological schools together, and in this region all the missions have united in medical-school work. Finally, as a result of the conferences held last spring under Dr. Mott's leadership, all the Protestant missions in China have voted to unite, at as early a date as practicable, in all educational work with the exception of the primary schools.—*The Outlook.*

A NEW HOSPITAL IN AFRICA.

Monieka, Africa, is the most remote station we have in the Congo country. Dr. and Mrs. L. F. Jaggard are located there, and since the work was opened up the great need of a hospital has been felt. Mrs. Kinnear, of Riverside, Cal., has given the money for such an institution, and it will be called the *L. A. Kinnear Memorial Hospital,* in memory of her husband. Mrs. Kinnear's gift will also provide a home for the doctor and his wife. The building of a hospital is slow work in Central Africa, for most of the

material must be ordered in England. The building will be largely constructed of sheet-iron plates that will withstand the white ants. This kind of a structure is also the most sanitary. The material is already on the way to Congo from London, and Dr. Jaggard's workmen are sawing timbers in the forest for the frame-work of the building. No one can measure the service which such an institution will render among the poor people of Central Africa. Monieka is located on the great Busira River, and patients come from each direction long distances in their canoes. The station is in the center of a large, thickly-populated district, and Dr. Jaggard is the only doctor for 700 miles to the south and east. He has been obliged to perform difficult operations in an old shed, and send many away for lack of facilities.

Topics for Thanksgiving and Intercession.

"I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." (1 Tim. 2: 1.)

Let us give thanks for the privilege of service in the Kingdom; for the March Offering in which all can give for the spread of the gospel in all lands.

For the noble and fruitful life of James Ware in China and for his joyful entry into the house not made with hands, eternal in the heavens.

For the recovery of the health of J. C. Ogden, so that he and his family have been able to start back to Batang, on the border of Tibet.

For the sailing of Miss Frances Irene Banta with Mr. and Mrs. Ogden from San Francisco for China, to be associated with Miss Emma Lyon in the Girls' School in Nanking.

For the launching of the Men and Missions Movement through which our institutions of learning, our benevolences, and our missionary enterprises are to be greatly helped.

Let us intercede on behalf of the missionaries on their way to Tibet, that they may be guided and protected and prospered.

That the churches may do their full duty on the first Sunday in March.

That the regular receipts for the year may reach $500,000, at least.

That Abram E. Cory and all associated with him in the Men and Millions Movement may have health and energy and the practical wisdom needed in their campaign, and that they find favor with all the people with whom they will have to do.

That those who are responsible for the management of the Missionary Societies may be divinely guided and helped in the discharge of every duty.

That the students in our colleges, in deciding upon their vocation, may face the question as to where they are needed most and where their lives will count for most.

That the Spirit of the Lord may rest upon every missionary, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

Taking the March Offering.

Try to go far beyond your apportionment. This in most cases is only the minimum of the church's ability.

Make an effort to get *every member* to give. This will have a wholesome influence in many ways. There are few members that are too poor to give something.

Ask for large amounts. Let us not minimize this call by asking for mere nominal gifts. Ask for big things, and thus dignify the work.

A host of churches are determined to give more this year than at any time in the past. Will you not see that your church is enrolled in this class?

Have every detail of the offering well planned before taking it. No part of the service is too insignificant to receive careful attention. And every part should point to the chief object of the day—a generous offering.

Remember the varied work the Foreign Society is doing on the mission field: church extension, evangelization, educational, hospital, medical, publication, orphanage, and ministerial relief. What all our societies are doing in America, the Foreign Society is doing on the mission fields.

Facts About the Student Volunteer Movement.

TAKEN FROM THE SEVENTH REPORT OF THE EXECUTIVE COMMITTEE.

—In the lifetime of the Movement 5,882 of its members have sailed. They have gone out under over seventy societies.

—Since the Rochester convention, four years ago, 1,466 Volunteers have joined the forces in the fields.

—The money given last year represents an increase of sixty per cent over what was given the year before to Rochester Convention.

—In the last four years a larger number of new Volunteers have been enrolled in the schools of North America than in any previous period.

—Nearly twice as many Volunteers have gone out from the United States and Canada in the last four years as from the colleges and universities of all the other Christian nations combined.

—In the last four years there has been an increase in the number of young men and women in mission study in the colleges of from 29,000 to 40,000. This is the greatest increase ever made.

—In the year 1894 there were not more than 200 students enlisted in the thirty mission study groups then in existence. Now there are 2,700 mission study groups in over 700 different institutions.

—The Missionary Education Movement, the Central Committee of United Study of Woman's Boards, and the Laymen's Missionary Movement are outgrowths of the Student Volunteer Movement.

—Because of the Movement countless young men and women who have felt that they could not go abroad have resolved to devote their lives to Christian service at home.

—A number of schools give more than $300 a year each. Among those that give most largely are Yale, Princeton, Oberlin, the University of Pennsylvania, the University of Michigan, and the Southern Baptist Theological Seminary.

—In the University of Toronto in one year there were over 600 students in mission study classes; in William Jewell College, over 200, and in one Woman's College in Virginia, nearly 400.

—There are now in the foreign field about 7,000 Volunteers who have gone out from North America, the British Islands, the continent of Europe, and the Christian lands of the Southern hemisphere.

—Of the students who have served the Movement as traveling secretaries, seventy-six have sailed. A few have been kept at home on account of insufficient health, and a few more have not yet completed their studies.

—The institutions that are giving most per capita are the Misses Masters' School, where the gifts last year averaged $15; the Groton School, where they averaged $18; and Auburn Theological Seminary, where the average was $8.

—In giving to the Mission Boards year after year such a priceless offering of lives dedicated to the missionary career, the Movement has presented to the church a most compelling appeal or challenge for its generosity, sacrifice, and fellowship in prayer.

—In the last year the colleges and seminaries secured $220,804 for missionary objects. Of this amount one-half was contributed by the students themselves, and the rest by the professors and friends. This is in addition to what students and professors give through the Churches they attend.

—The World's Christian Student Federation represents forty countries, over two thousand institutions, and consists of 163,000 students and teachers. This is one of the greatest forces, if not the greatest, making for international peace in existence. It means more than all the armies and navies in the world, and even more than the high court at The Hague.

EDITORIAL.

David's Thanksgiving.

[David and the princes and the captains and the people offered immense quantities of gold and silver and brass and iron and precious stones and marble in abundance for the temple that was to be built by Solomon. Then the people rejoiced for that they offered willingly and with a perfect heart; and David the king also rejoiced with great joy.]

David said: Blessed be thou, O Jehovah, the God of Israel our Father, for ever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are as a shadow, and there is no abiding. O Jehovah, our God, all this store that we have prepared to build thee an house for thy holy name cometh of thy hand, and is all thine own. I know also, my God, that thou triest the heart and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now have I seen with joy thy people, that are present here, offer willingly unto thee. (1 Chron. 29: 10-17.)

The Home Ministry and Foreign Missions.

No greater responsibility rests upon the Christian minister and teacher of our time than that of bringing Christian men and women into a living and intelligent comprehension of their duty and privilege in promoting the evangelization of the world. The problem is primarily that of the proper attitude and the proper passion of the Christian preacher and leader. There is no congregation so prejudiced or so ignorant or so indifferent that can not, with the right kind of teaching and training—a teaching that is patient and continuous, founded on the deepest implications of the gospel, and a training that is wise in its adaptation of means to ends—be brought generously and enthusiastically to the support of the missionary ideal. The ideal itself is splendid in its program, irresistible in its appeal, magnificent in the personal illustration of heroism and sacrifice which it presents. The trouble, and well-nigh the whole trouble, is that the average congregation never gets a glimpse of it. The minister who contents himself with the preaching of an occasional missionary sermon out of a sense of loyalty to the cause, with the conduct of missionary meetings which are devoid of any real interest or appeal, and with exhortations to pay the missionary assessment which his parishioners regard as an unwarranted raid upon the church treasury, is responsible for the apathetic response of his people

to the glowing and tragic work of modern missions. But let a minister preach missions as his own personal persuasion, as of the very essence of the gospel, and instruct his people in the meanings of a cause which lies warm at the root of his own life and at the center of his own heart, and apathy is turned into enthusiasm.—RAYMOND CALKINS, in *The International Review of Missions.*

The Sacrifice of Missionary Families.

Some will never know the real sacrifice many missionary families are making for the evangelization of the world. The word is used in its true New Testament significance. The task of the world's evangelization requires our best, and many are equal to the demand.

Sometimes the father must go to the mission field and leave the family in America for the education of the children. And it seems best for the mother to remain with them. For the father to go away from his children at the growing and formative period of their lives is a severe trial indeed. Few are prepared for the test. The romp and laughter, and the affection and problems of the child-life are as dear to the missionary's heart as to any who abide at home. The compelling love of Christ forces these brave men to the ends of the earth. These heralds of the gospel are the chief glory of the churches.

We are reminded of this afresh by one of our missionaries who has just bid farewell to his loved ones for a term of years. A consecrated wife follows him with prayer and every proper benediction, but with streaming eyes and breaking heart. When he sees his children again he will scarcely recognize them. They will have grown into young manhood. And the face of the wife will be changed, but sanctified by loyal Christian service.

For a man to go away from his devoted wife for so long a term involves a sacrifice beyond all description. She is the mother of his children; she is his wise counselor in the varied and intricate problems of life, his ideal in all that is best, his true and helpful companion in things intellectual and spiritual, his inspiration when the task is hard and the clouds do not lift. The call of duty to such a man is loud and strong and impelling. All good men honor him. He is an apostle of the churches and of Jesus Christ. The marks of his Lord are not in his body, but in his heart and in his life. There are tests of faith stronger than even death itself.

Sometimes the children must be sent home for education and health. In most cases there are no suitable schools for the children. In that case the parents remain on the fields. This is a severe trial to the whole family. Then, again, the climate in the chief mission fields is most trying. G. L. Wharton spoke of laboring on when the temperature was 120°. And sometimes the heat is almost unbearable for months at a time. The same is true in Africa. The conditions of life are appallingly unsanitary in all Asia and Africa, and sanitation means much to the Anglo-Saxon. What would be the condition of an American city if there were no sewers, if garbage were left to rot in the sun, and all offal were thrown in the streets? One man said he identified seventy-two distinct smells in Peking, China! Another said he could smell China six months after leaving the country! Native heathen cities appall the visitors by their nastiness.

Of the older families on the mission fields but few are found not divided by many thousands of miles. God only knows the measure of the weeping hearts of fathers and mothers who toil on in those far-away places with their children parted during the dearest years. Time eliminates a score of heart-rending difficulties. But this abides.

If the big-souled Christians of our churches could see the full significance of this brave battle our representatives are putting up against nerve-testing difficulties, then there would be an outpouring of resources for every call for life and money till the Foreign Society would say, Enough.

The few dollars given in the March Offering by the most liberal is not worthy to be mentioned in the presence of what is being done by our missionaries. They are a brave and true group of men and women who have gone forth with the gospel message. They have faced wars and revolutions; they have uncomplainingly toiled when their bodies were burning with fever; their heads have ached with disease, and their hearts with problems, and they are resisting uncongenial climates sometimes even unto death itself. Neither the burning heat of summer nor the storms of winter have been able to drive them from their post of duty. God has honored us with the privilege of their support. Are we worthy of the duty? March the first will tell.

Let No New Plans Interfere With the March Offering.

Upon the churches that are introducing weekly giving for missions through the every-member canvass, let us urge the importance of observing the March Offering as well. It can readily be seen how much loss will be suffered if this is not done. March is right in the midst of the year. The work of the Society is now being carried on with borrowed money while we await the March Offering. If no appeal for special offering is made where the every-member canvass is made, the pledges for weekly giving will only run half a year before our books close in September, and the work will be greatly handicapped. The work is far ahead of the receipts now. Any one can easily see how disastrous it would be to drop the March Offering and depend entirely on weekly giving when the year is half gone. If any considerable number of churches did this it would mean the necessary abandonment of some of the work and the calling home of missionaries. Let us urge that the offering for the first Sunday in March be pressed as usual where the canvass is made for weekly gifts to missions. It is needed for the six months of the year that have gone.

It is the strong conviction of missionary leaders everywhere that the special days should be kept up anyway. No matter what the plan for missionary finance is, the days will be greatly needed. They will be needed for education and for giving, both. Many people who do not give on the weekly plan will here find their opportunity to give for missions, and to all will be given the opportunity of a thank-offering or an increase in their gifts.

Missionary Activities.

[This is a paragraph from C. S. Medbury's annual report to the church. Brother Medbury is absolutely certain that anything of worth or power in the church he serves is to be credited to the fact that they and he have lived and wrought with a distinct sense of their world-obligations under the Commission of Christ. He holds that he can do more and be more in Des Moines because he loves Asia as he does, and he is profoundly thankful for this conception of the ministry.]

I come now in the review of the years of the past to the last line of special emphasis before we turn our faces to the future. But, friends, in my own soberest judgment, this that I now mention last has really been first in working out the glad story of the years. I have referred to our wonderful ingathering in membership, and to the reshaping and enlarging of the lines of our organization. I have called your attention to the doubling of our local resources and to the rearing of our great auditorium. But, friends, these lines of progress and other special features of development that will yet be referred to, are themselves results of something lying deeper in our lives. The explanation of the years is the spirit of missions in our midst. Without this spirit we could not have had the evangelism we have enjoyed, nor the zeal for efficient sacrificial organization, nor the tireless hearts for civic service in dark days of the city's life, nor the generosity to build beyond our own congregation's needs to take care of a non-contributing constituency of students at our doors. Nor could we have maintained through stress and strain of all the experiences that have come to us an absolute unity of heart to the present hour. The great big world has held our love. It has denied us the right to cherish merely our own. Its needs have made our hearts tender and kind when otherwise we might have been bitter. And the commission to "go" has made us afraid before the Lord to tarry for an instant in the doing of his work. As I have often said, my brethren, this big building has come to us by way of India, China, Africa, Japan, the islands of the sea, and the slums of the cities. But you are greater than the work of your hands, and your greatness lies in this, that, staying within this good city that we love so well, you have yet refused to have life bounded here, but have lived in every land and cared for all mankind.

Motives for the March Offering.

Gratitude. Recently a friend told of visiting one of the great prayer-meetings of the Christians in Korea. There were sixteen hundred and forty-seven in attendance, and prostrate on their faces the people prayed for an hour. The visitor could not understand the Korean tongue, and asked the missionary in charge what the people were praying for. He replied that there were two great themes running through all their prayers. In the first place, they were thanking God with full hearts that he had saved them from heathenism; and in the second place, they were interceding that he would use them in helping save the rest of the world. The last thought is corollary to and result of the first. Gratitude is one of the chief springs for stewardship of life and money. If our people

were filled with deepest gratitude for God's wonderful gifts to us, our gifts to his work would flow like water. The whole planning for the offering for Foreign Missions should be set in a foundation of thanksgiving. If hearts are overflowing with gratitude, there can be no begging—the gifts will come as an expression of joy. The Bolenge (Africa) Christians bring their missionary gifts as a thank-offering. They do not need urging: they urge their gifts upon the church. The pastor can do no better thing in his preparation for the March Offering than to remind the people that they are all the product of missions, and that all good things in our lives and times come from Christ. Deep gratitude to God will open deep fountains of giving for God.

Need. Imagination is the handmaiden of giving. All can not see heathenism face to face, but all can grasp its meaning when truly presented. Picture human need in pagan lands. Only a heart of stone would not be melted by the depths of woe in mission fields. The man who does not believe in Foreign Missions does not believe in alleviating human suffering. His flinty heart has been untouched by the unmeasured physical and spiritual suffering of a thousand million people. Stir his dormant imagination and make the realization of human need a motive for his response. Pull back the curtain of ignorance which hides his world-brethren from his eyes, and sting his conscience with flaming facts. Proclaim the need of the soul for Christ. Give your message background by telling of the needs of heathen women, the pitiful soul and body slavery of little girls, the degradation and heart-hunger of men in non-Christian lands. The severest heart-wrench that ever came to the writer was when he stood with a missionary companion before a great crowd of naked heathen people in Central Africa, and realized that for the first time in their lives they were hearing about God. There are a billion such people in the world. It would take 320 years to preach the gospel to them just once, at the rate of 10,000 a day!

Success. The missionary enterprise is the most successful enterprise in the world to-day. To deny it is to deny the evident working of God's Word. One hundred years ago Morrison baptized his first convert in China. To-day there are 350,000 Chinese allied with the church, and tides of Christian influence are changing the whole destiny of that great, plastic nation. Thirty years ago, to be a Christian in Korea meant to lose one's head. To-day a mighty Korean church of 150,000 challenges the world with its devotion and heroism. Carey toiled seven years for his first convert in India, and to-day three million in that land call on the name of Christ. The name of Africa has been changed from the Dark Continent to the Continent of Opportunity. Appeal to the motive of success by telling the story of our Congo mission. The same ratio of growth here in America last year would have given us 400,000 converts. A meager force in the Philippines baptized almost one thousand in our mission last year.

Response to the Heroic. How the self-forgetful sacrifice of Ray Eldred in Africa shames our penuriousness! The last word he said to that little Longa church before his long journey from which he did not return, was, "Count no cost too high for Africa." He sleeps beneath the jungle-trees of the equator, but his dauntless spirit challenges us to be men on March the First. He has done what he could for his forest children; have we? Is service to be cheaper than money? Are we to hold our coin more precious than he did his life? Who can think of this dear man's uncomplaining work of love and not put their gifts alongside his heroic personal service? It is a deaf ear indeed that can not hear the call of distant Tibet as it is voiced in the sacrifice of Dr. Susie Rijnhart and Zenas Loftis. The graves of G. L. Wharton in India and of Chas. E. Garst in Japan send their white challenge to the souls of men in this soft age. All that is dear and sacrificial in our past missionary history demands that we shall be honest with God and with ourselves on the first Sunday in March.

The Love of Christ. How the constraint of this motive overtops all others! Here is the test. If we do not respond to

the love of our Lord, then are our souls dead indeed. Let us not hide from the truth, but face it. If congregations are not constrained by the love of Christ to carry out Christ's program, how low has sunk the tide of our Christianity! Would we know the secret of worthy missionary giving? Let us open our souls to the beatific love of the Nazarene. As we see his marred face, his wounded body, and his broken heart, all suffered in our behalf, will we dare place in his wounded hands an unworthy gift—an unworthy gift for the work which cost him his life?

Suggestions As to the Taking of the Offering.

A famous recipe for cooking a hare begins with the sage remark, "First catch the hare." This remark is quoted to teach that, before taking the offering, there is much to be done if the offering is to be a worthy one. The people must be informed as to the number and quality of the missionaries to be supported and equipped, of the nature and extent and variety of the work that is being done, of the needs and opportunities on the fields, and of the will of God as related to the evangelization of the world. There must be much fervent and believing prayer on the part of the minister and the congregation for the coming of the Kingdom in all parts of the inhabited earth and with power. There should be an every-member canvass, in which the claims of Christ are pressed home to the heart and conscience; the sick and absent should be reached in person or by letter. If the Christian Endeavorers can be induced to decorate the church-building, that will help them and help the offering. The impression should be created that the offering is an event of first importance. Thorough preparation will insure a large audience, and the people will come together in an expectant and joyful mood.

The services of the day, the hymns, the prayers, the Scripture lesson, the anthem, should all bear upon the offering. If possible, the audience should be made to realize that the church is, as Alexander Campbell said, essentially and necessarily a missionary society, and that until all mankind has heard the good news of salvation through Jesus Christ, the missionary's cause will be in season, nay, not merely in season, but the church's paramount and transcendent work, duty, privilege, and honor. The Son of God still walks in the midst of the golden candlesticks and notes how his professed followers give to carry the gospel to the whole creation. The minister should remind his hearers of the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty may become rich, and call upon them to give as the Lord has prospered them. He should quote and emphasize the words of the Lord Jesus, how that he himself said it is more blessed to give than to receive.

Let there be no music while the offering is being taken; instead, let the minister recite appropriate passages from the Word of God. Before starting out to receive the offerings and pledges the deacons should supply themselves with envelopes and pencils. They should go about their work leisurely; every one should have ample time to make up his mind as to what he is able to do. Haste will be as much out of place as at the Lord's table or at a dedication service. Haste will prove fatal to the work in hand. The giving should be as unto the Lord. The money should be laid on the plate as if the donor were placing it in the pierced hand of the Redeemer. The offering is made for him and in obedience to his command; it is not made to the Society. When the moneys and pledges are received, it will be well to have a prayer of thanksgiving for what has been done, and a prayer that God's blessing may go with it and make it a blessing to those for whom it is given. At the evening service an opportunity should be given to any who were not out in the morning, and to any and all who wish to increase their contribution.

As there is but one offering in the church in the year for Foreign Missions,

it is plain that it should be a liberal one. It should be worthy of a world-task and worthy of the Captain of our salvation who emptied himself for our sakes, and who bore our sins in his own body on the tree, and who is not willing that any should perish, but that all should come to the knowledge of the truth.

If there is thorough preparation in advance, the taking of the offering will be a delight to all concerned. Minister and people can join and say with David: "Now, therefore, our God, we thank thee and praise thy glorious name. For all things come of thee, and of thine own have we given thee."

Biographical Sketches of Our Missionaries.

DR. AND MRS. E. I. OSGOOD.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

The medical missionary is one of the most useful workers on the foreign field. He hews down prejudice and opens hearts with his lancet. Like his Master, he heals the sick and teaches the way of life. The subject of this brief sketch has been an

exceptionally useful missionary in the heart of China.

He is a young man, born at Allegan, Michigan, March 11, 1871. When a mere lad he accepted Jesus Christ as his personal Savior, and was baptized at Streetsboro, Portage County, Ohio, November 28, 1886.

His high school work was done at Kent, Ohio, and his college education was received at Hiram. From Hiram College he received his B. A. degree in 1895. Two years later, the M. A. degree. In 1897 he also received the M. D. degree from the Cleveland College of Physicians and Surgeons.

The Foreign Society appointed him a missionary to China, May 20, 1898. July 14, 1898, was a glad day in the life of this young man, who was destined to do some greater work on the mission field. This was the day on which he led to the marriage altar Miss Frances Hertzog, daughter of our well-known O. G. Hertzog, of Hiram, Ohio. The twenty-sixth of September following finds him in China ready for his work. Dr. Osgood does not remember the name of the first Chinaman he baptized, but the first he does remember was his personal teacher, Chen Li-seng, who is now one of the leading teachers in our Bible College and one of the strongest men in our mission. This good man was baptized in May, 1900. He has been a strong force among the Chinese Christians.

Dr. Osgood was a wise counselor to the Chinese during the revolution. He enjoys the confidence of the Chinese people and they turn to him for guidance and help in times of trouble. This gives him a great influence among the people. He has led in civic righteousness in the city of Chuchow. He has brought to the people a new vision and new standards of city government. They feel that he is one of them, and they trust him implicitly. The church and Sunday-school in this city is one of the strongest we have in China, and enjoys constant growth in numbers and in all Christian activities.

The doctor has also found time to do some excellent writing, which has helped the mission cause not only in our own mission, but in all missions in China. His splendid book, "Breaking Down Chinese Walls," has commanded a wide sale, and it grows in favor. Besides, he has written with great profit for the INTELLIGENCER and for our weekly papers.

Mrs. Osgood has proven herself admirably fitted for missionary service. Besides looking well to the care and comfort of her home, she does much work among the women and children, and her beautiful life is an example and an inspiration to all classes. She is cheerful, and with good judgment and a steady purpose adds much to the usefulness of her overburdened husband, who carries a full load of responsibility constantly. Three children bless this home: Russell, aged fourteen; Wallace, thirteen, and Eleanor, ten.

CONTRIBUTED ARTICLES.

James Ware's Home-Going.

MRS. LILLIE WARE.

You will have heard by cable the news of my dear husband's call home. You knew the nature of the disease from which he was suffering, so probably were not surprised to receive the news. He passed away from us on the afternoon of Sunday, the 21st of December. He was so bright and cheery even up to the noon of the last day that we could not realize that he was to leave us so soon, and he himself almost up to the last day hoped he might be spared to carry on the work he loved so much. But, although he had this hope, he was quite prepared to answer when the call came. He had all the instructions written out, even choosing the hymns to be sung and the portions of Scripture to be read. He was so patient and grateful for all we did for him, it was really a means of grace to us who nursed him.

Saturday night he was restless and had very little sleep. He complained of difficulty in breathing. Early Sunday morning I called Mr. Barcus to help raise him in bed. Afterwhile he took some nourishment and wished to sleep. He said, "You are with me." I said, "Yes," and he said: "Jesus is with me, too. I will sleep, for I am 'so tired." He seemed to sleep and breathe as he had done during the night. Suddenly the breathing stopped, with a little gasp, and he had gone from us without a struggle. In the midst of our grief we can thank God for his quiet, peaceful entrance into life. "He asked for life, and Thou gavest him life for evermore."

The Chinese are stricken with sorrow, and the quiet, reverent way in which they came to take a last look at their beloved pastor showed how they really loved him. It was so different from the usual noisy wailing. He was indeed father to many of them. One man, through his sobs, said, "I was as a man of wood until I knew Mr. Ware, but now I have a heart that can feel joy and sorrow, and I am a man of flesh and blood." The one note through all was, "We loved him and shall always think of him as one who gave his life for us."

Our sorrow and loneliness at heart are more than can be expressed, but God has been near to us and is giving us the needed grace and strength. We look up to him, knowing that he will never leave us nor forsake us. I hope to continue in the work, as Mr. Ware wished me to do, and I am hoping that my daughter Doris will join me after June.

Shanghai, China.

Christian Missions—The White Man's Burden.

ALVA W. TAYLOR.

It is to civilize and enlighten all other peoples. The world is becoming so unified that no nation longer lives to itself. Unless we raise up all the peoples, they will pull us down. Others have given us Christianity: we must pass it on. It came to the West from the Orient; Jew gave it to the Greeks and Romans; through Greeks and Romans it came to our Teutonic ancestors and to England; from the school of Martin of Tours in France it was sent to Ireland through St. Patrick and to Scandinavia through Ansgar; Ireland became "the greenest spot in Christendom" and sent missionaries into Scotland, New England, Holland, and Germany: "Freely ye have received, freely give."

I. Christianization and Civilization.

James Russell Lowell defied the skeptics of England to find a spot ten miles square on the face of the earth where

they would be willing to take their families and feel that their refinement and morality could be protected, where Christianity had not gone and prepared the way. Wendell Phillips asked that we let India testify for Brahmanism, Japan for Buddhism, China for Confucianism, Turkey for Islam, and America for Christianity; this test will show the civilizing power of religion and give a comparison between Christianity and the world's greatest religions as means to enlightenment.

Commerce, travel, and colonial government may all aid in the process of civilizing and enlightening child peoples; but each goes with a selfish purpose, and whatever of uplift results is by the way—it is not directed to that end, and as much evil as good is carried. The missionary alone goes with all the best we have, and with unselfish purpose to vicariously lift the life of whole peoples into the light. He takes no gin-bottle, white vice, or alien diseases, and he never exploits, carries a gun, or takes either the property or the life of the weaker peoples. He learns their language, seeks to understand their ways, sympathizes with them, heals their diseases, teaches them, and inculcates a new and better moral code.

To give the material equipment of civilization without first giving moral conviction, self-restraint, and a spirit of benevolence may be the same as putting dangerous weapons in the hands of children.

II. The Missionary and Social Service.

The missionary's home is a sort of social settlement; into it he welcomes his neighbors; there they see what Christian affection, respect for womanhood, care of children, sanctity of family-life, sanitation, care of body, mind, and soul mean.

The missionary becomes a friendly adviser in all human affairs in his neighborhood; he gives advice in matters of industry, village-life, social relationships, and in all personal difficulties; he introduces improved devices, and his influence makes for better dwelling-places, cleaner streets, improved health-conditions, stricter honesty in trading, and a better standard of living.

The missionary becomes the educator of the people. He builds the schoolhouse, gives modern and scientific instruction, translates the Scriptures and the best of the great books of civilization, reduces primitive languages to writing, founds a public-school system (as in Japan), gives the first medical schools, and in his industrial schools gives the first example of the possibilities of technical instruction. He has reduced more than 300 tongues to writing, and initiated an era of culture. He has translated the Scriptures into 500 languages. The missionaries are conducting to-day in foreign lands 33,000 schools with more than 1,500,000 pupils in them. More than 20,000 of these are in colleges and training-schools of college grade, and 16,000 are receiving industrial training. In China at this time fully one-half of all the students in schools of college grade are expecting to give their lives to the service of the church. If all the schools and all the school-children and youth of the great States of Ohio and Indiana were under the instruction of these missionaries, the task would just about equal the educational enterprise of the missions under our support to-day.

The missionary inaugurates all the benevolent enterprises of civilization in the lands that have known little charity and possessed no institutions of philanthropy. There are more than 20,000 orphans given homes and an education, more than 7,000 lepers and children of lepers cared for, 1,000 blind are given the light that may come to the mind that would be dark but for the special instruction Christian civilization offers, nearly 3,000 opium-refugees are given cure, and homes for the widow and the unfortunate house more than 2,000 whom their society would visit with the hardship of outcasts. Greatest of all missionary benevolence is that of medicine. The missionary brings to all lands their first knowledge of scientific medicine, and leaves them with a medical profession of their own. Nearly 5,000,000 different individuals receive medical

help each year in the 1,653 hospitals and dispensaries conducted by medical missionaries, and every one of them gets spiritual help with his physical care. The surgeons performed 157,000 operations last year, some of the clinics being the largest in the world. Besides all the work of practice among the people, these good physicians conduct 209 schools and classes for training a native medical profession in the various lands, and will, in the course of time, be able to leave the healing of bodies to native practitioners.

The Consummation of the Enterprise.

The consummation of the enterprise is the salvation of men and women, and the bringing into the whole world of the Kingdom of God. Whether it be in education or social service or preaching, that is the real aim of every one of the 21,307 missioners and the great host of 103,000 native helpers. The evangel goes out day and night from every one of the 38,557 places of work and worship. The success of the enterprise is fair augury of its ultimate consummation. There is to-day, after practically only one century of modern missionary work, the first half of which saw little done beyond planting the idea, a total Christian community of 7,000,000 in mission lands, one-half of whom have been actually baptized into Christ. It took 500 years to make England Christian, and 1,000 years to convert Germany; if that was the time required to make our ancestry Christian nations, shall we not marvel at the success of the modern missionary enterprise? It is the greatest single enterprise on foot in the world to-day; through it the nations of the world will be made those of our Lord and his Christ.

Columbia, Mo.

Temperance and Missions.

DR. ROYAL J. DYE.

Deadly Effect of Liquor on Pagan People.

Intemperance is one of the great problems of the mission field. Intoxicants act more quickly and more acutely on the primitive brain and, having less restraint, produce most disastrous results. Hon. Seaborn Wright, the great Georgian Leader, says "that four-fifths of the Negroes' crimes come from this infernal source. Liquor is behind nine-tenths of the race-conflicts of the Southern States. The Negro brute is the product of the white man's gambling hells, low dives, and saloons." Whisky inflames the brain-centers and inhibitory forces of nature are destroyed. Add to this the heat of the tropics and you have a combination that is most disastrous.

Among primitive races alcoholic beverages of more or less alcoholic strength have obtained as far back as record can be found. Some of these were introduced by early Spanish and Portuguese navigators and settlers, but most of them were comparatively harmless, compared with the wild fire sent now from more cunning and higher advanced civilizations, as the veneer of civilization comes gradually to these primitive peoples, liquor, the usual preponderating commodity, doctored with appetite-creating chemicals, debases and devilizes the already depraved native, making him insolent and exaggerating his self-conceit, and leading to disturbances where his real or imaginary grievance exists.

Missionaries and Rum Sent on the Same Ship.

Not only frequently, but almost invariably, the ship that bears one or two heralds of a better life bears also thousands of gallons of rum to damn and debase. The *S. S. Lagos,* on which we sailed first to Africa, was thus laden. It stopped at old Calabar, Niger Coast

Protectorate, and for three days the incessant rattle of the chains through the blocks and the noise of the donkey engines day and night hauled the cargo up from the hold and loaded it into the surf-boats alongside for the trading-houses' stock. The English Government Blue Book for that year in its published report gave the total of 1,850,000 gallons of intoxicants for that one province alone. At Angola, the Portuguese Province of Africa, you can not get a workman to-day save you pay him one-half his wages in rum and sign the contract before a European judge. While a recent report gives 30,000,000 gallons as the import total of strong drink shipped from Christian Europe and America to Africa in a year, the whole west coast of Africa is one frightful, debauched rum-shop, shall we call this civilization contribution to the uplift of the black man? It is a combination hard for the untutored heathen mind to understand—this of Boston rum and religion coming on the same ship. One American traveler coming to a great interior tribe met the chief, who was told that the visitor was from America. "Oh," says the chief, "Melican man, eh! Melican lum plenty good. You got Melican lum?" This was all he knew of America, for no missionary had yet been sent there. This constitutes the shame of it all. New England culture shipped in cases and casks from Boston precedes the missionaries by sometimes ten years, and more than doubles his task. We are grateful to King Leopold, frightful though his administration was, in that he refused the importation of liquor as far as he was able in the Congo Free State.

To the native of Africa there are two great forces threatening his old life. Islam or Arab influence advancing with a sword in one hand and Koran in the other—as it appears to us. Christianity or European and American influence advancing with paper treaties in the case of gin in one hand and the Bible in the other—as it appears to the native mind; we can not quarrel with the comparison, it is shamefully true. A native chief Molique appeals in this fashion: "Barasa [rum or gin] has ruined our country; it has made our people mad. We beg you to help us, to beg your chiefs to prevent this. For God's sake you must help us in this matter." Another African prince said: "If we had not advanced as high in civilization as others, neither had we fallen so low until this fatal liquor was forced upon us by commerce. If the present policy continues, we can not fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressor, but our blood will be upon their heads and will cry to heaven for vengeance."

Liquor a Stumbling Block to Natives.

In India the missionaries declare that frequently the answer is given to them by its cultured philosophers: "Why should we accept Christianity? It is from Christian nations that liquor has been brought to debauch our people who never before were drunkards. India is fast being deluged with liquor.

In China there has been a great struggle for freedom from opium for a hundred years. There was recently a great moral and social victory. The public opium den has been abolished. The importation of Indian opium was reduced in five years from $200,000,000 worth to less than $20,000,000. Now The Hague Tribunal forever abolishes the importation of opium into China. Now America, to whom she has turned as her friend in this, her day of transition, is flooding her with American liquors and cigarettes. The great American British Tobacco Firm alone is covering that land with its emissaries and creating a demand for its substitute for the dread opium-habit. One factory in Shanghai turns out a million cigarettes in a day, and the Chinese are helpless to protect themselves, for the United States and British Governments with their consular service are there to advance commerce! While the missionaries who should go to China's help with the element of a permanent civilization are not forthcoming. When will the church arise?

When will the ambassadors of Christ be as many and as well equipped as these emissaries of depravity and debauch?

In the Philippines, Arthur J. Brown says, "the conditions are lamentable. The native liquors were used, but never as are those brought with the American flag." When the soldiers of the United States came and brought with them liberty and a wonderful social and political Utopia, establishing an ideal of Western civilization and the American public-school system, with a great government university at its head, there came also that enigma, the American saloon. The Islanders are being debauched at the very time when civilization and uplift seems to be within their grasp. Be it said to our shame that the very soldiers who came to free them were frequently to be seen in a besotten condition, drunk at the government canteen.

You, as a church at home, must take an active part in the stamping out of the liquor traffic. We, as a brotherhood, should lead in this. Dr. Hall, our secretary, is nobly striving to awaken in us a positive temperance conscience. He should be loyally supported. He has prepared Sunday-school programs and Christian Endeavor exercises on temperance to educate the children. He has literature and helps at your command. Let him provide you with material. Write him at Franklin, Ind. Let us push a great and aggressive campaign of education along this line. It is one of the great problems of the mission field, and the workers there feel that the church at home should stop its exportation to the helpless millions of heathenism.

The Missionaries Are Doing Their Best.

The missionaries are trying with all the force at their command to solve this problem. Societies for total abstinence are organized. Lessons on hygiene and physiology are taught. Reclamation and rescue work is being constantly done. In Bolenge we taught them the manufacture of molasses from their sugar-cane, and created a market so that they could get good prices for it, thus making it more profitable than to make native rum. Sugar-cane rum is hard to find near us to-day. Bolenge itself is a Christian town now. Its church numbers fifteen hundred. Its influence reaches nearly one hundred miles on all sides, but oh, the great, vast areas yet of darkness and debauch beyond, and how sadly few the workers!

Alone, at Monieka, are Dr. and Mrs. Jaggard. For a year the Smiths stood heroically alone at Lotumbe, with none to help in their great path; while at Longo, "Big Ray Eldred" and his noble wife worked their last time alone, hoping the church at home would hasten reinforcements quickly. A year passed, and still no one to help. Mrs. Eldred took sick. Her brave husband nursed her night and day, but there was no doctor. He sent post-haste to Dr. Jaggard, 125 miles away, who came at all possible speed on the good ship *Oregon,* but too late! Brother Eldred closed his dear wife's eyes in her last sleep, and dressed her in her last robes alone and laid her to rest. Though the Society cabled him to join another station, he would not desert his post. He felt it would greatly hazard the work. Alone in the morning he arose to face the day's task and ate his lonely meals, hoping the church would hasten workers to help him soon, but they never came. Oh, the pity they never came! The news now comes to us of his accidental drowning. Is it enough? Has the price been paid yet? Will not the church awaken now and hasten reinforcements to the scattered soldiers on the far-flung battle-line? Is your money worth more than our lives? No, I do not think you mean it that way. You must give as never before; 50 cents nor $5 will never be your part again. You at home must contribute your lives, your money to His service, as do the missionaries their lives, that the drink traffic may be stamped out here, and that none of the damning stuff may be sent from Christian nations to the lands benighted. More of your noblest sons and daughters must offer themselves for the service in the great perishing land of darkness and superstition. Our church must get on her knees and pray the Lord of the har-

vest to send forth workers into the harvest, and God-sent men shall go and teach and uplift and free until a knowledge of the Lord shall cover the earth as the waters cover the sea.

The American Saloon the Greatest Curse.

The American saloon is the greatest curse that has been introduced in the archipelago. The government report shows the importation of 1910 to be $1,538,558 gold for liquor, while flour importation valued $411,616 gold. The Manila *Times* says that people are, no doubt, wondering what on earth was done with so much flour. The proportion appears to be one of solid to four of liquids.

The native gasps when he sees the representatives of their ideas of civilization gulp down whole glasses of raw whisky, which quickly results in stupidness, shattered health, and a furlough to America, if not death. Pathetic is this comment.

The natives, exclusive of those who have adopted civilized habits, does not get drunk. The Commissions have now handled this problem very vigorously. They have reduced the native wine-shops from 4,000 to 400 in Manila, and saloons from 224 to 48 selling spiritous liquors.

Wonderful Progress in Chuchow, China.

E. I. OSGOOD, M. D.

Our work in Chuchow this fall gives us many reasons for thanksgiving to our Father. God gave us the strength to stand by the city during both the Revolution and the Rebellion, and we are reaping rich rewards. It being a city of only 13,000, gives us opportunity to influence the entire place. You may possibly remember that this region has long been infested with a robber band who had connections through every strata of society. Last spring they grew so bold and strong as to get influence with the local police, and broke into the city and looted the yamen and let out all the prisoners. This was followed by swift vengeance and the outlawing of every leader in the district, with the capture and beheading of more than thirty of them.

Chinese Good Citizenship League.

I seized the occasion to talk with a number of the best men in the city, and persuaded them to enlist in a reform society which is similar to our American good citizenship leagues. They compelled me to be president, as they said it would be much easier to carry on the work we proposed, as all the city had confidence in us by reason of the work we had done for them during these troublous two years. They have freely given time and money to foster the schemes we proposed. The Red Cross Branch and its work during the summer in connection with the rebellion was an incident, but helped to enlist every leading man in the city. Fifty men took membership in the Red Cross at $25 for a life-membership. When two of these used the connection and illicitly and secretly imported opium, they were discovered, cut off from the society, and punished by the magistrate, who is also a member of the Red Cross and Reform Society.

A board of health has been organized. The street cleaning, erection of public closets, burial of the pauper dead, and oversight of even the fire department has been transferred to the reform society. The expense is borne by the city as usual. The streets have never been so clean as now, and it is giving a rich opportunity to, by posters, proclaim the gospel of cleanliness to the city.

The Gospel and Good Roads.

The last few days have been given to an effort to build a properly macadamized road from the railroad station to the city gates. We have now raised the money, secured the co-operation of the railroad, which will give the ballast necessary, and are now letting the contract

for the work. In this, as in the street-cleaning, preference is given to refugees and the poorer classes, so as to diminish both begging and starvation. The crops through this section have been very poor this fall, some places entirely failing, so that this work has been pushed forward to aid those needy but worthy poor people. This will be the first road ever constructed after modern methods in this city. We are sure that it is but the beginning of better roads and streets for both city and country around.

Putting the Ban on Opium and Cigarettes.

The reform society has also fathered a movement for abstinence from opium, wine, cigarettes, gambling, immorality among the school-children, and already several hundred have signed such a pledge and promised to aid in spreading the campaign among others. Of course, our schools have led largely in this, but a number of the city school-teachers have aided both by encouraging it among their pupils, and even in making addresses on the harmfulness of the above evils. These addresses have been given at the church, which has been thrown open for these meetings. We have had a button made, which they proudly wear and which helps to advertise the work of the reform society.

Parks and Playgrounds.

Another scheme is now being carried forward: the opening of a city park and playground. This is on a piece of public ground which runs down to the river, and is capable of being made very attractive. It has one of the pagodas and a small grove of trees on it. We plan to collect the old stone tablets, monuments, stone figures, and other historical marks which are buried in old rubbish-heaps or thrown about, and use them to beautify the park and preserve these historical marks. We plan to move a great old stage off a main street, where it is in the way of the traffic, and put it up where it can be of real usefulness and ornament.

Besides this we plan to have plenty of space for a children's playground and larger playground for older boys and girls. Eventually we hope to see a building go up on the place, which will be the home of the reform society. Of course, you understand all this is being done by the people here at our suggestion and leadership. It will take time and money to develop the park; but judging from the way they have tackled the other things, the money will come in due season. I figured up last night that they have pledged over $1,000, Mexican, for the road-building, besides what the railroad will give.

A Growing Church and Sunday-school.

The effect of all this is seen in our church-work. Sunday after Sunday we are having an average of over 300 in the services at church and Sunday-school. Have gone over 400 at times. Indeed, the church will not hold the crowds which have thronged the doors at times. We have now seventeen classes in Sunday-school; I believe, the largest Sunday-school in this part of China. We could easily again double it, had we the space. As it is, we hold classes in Mr. Hunt's house, the hospital, and at a chapel at the East Gate Street. We hope to extend these classes after New Year's.

There were thirty-one baptized a month ago, fourteen of them being school-boys and girls, and now a number more are asking for baptism, and will be baptized before the end of the month.

During their enforced stay here Mr. Baker has been aiding wonderfully in this work. He has organized an adult Bible class among the shopkeepers in the city, with a small nucleus of Christians. He has an enrollment of about fifty, and an average attendance of fully thirty. He gets out among them and draws them in. He has gained the language very rapidly and makes good use of it. He aids us with our morning worship at the hospital and is practically handling our refugee ward. He picks up needy cases on the streets, puts them in for us to treat medically, and he has been paying for the board of about ten for some time. As soon as they are strong again, we are getting them something to do, either on

the street-cleaning force, or mending streets, or in the building of closets, or something else. We intend to use the building of this new road for the help of these unfortunate ones in the same way.

Sunday afternoons the church becomes a lecture-hall, and the best people in the city are there, both listening and giving lectures themselves. Lectures along the lines of better government, better roads, total abstinence, cigarettes, wine, gambling, etc. This lecture-work Mr. Hunt looks after.

Why Observe the March Offering.

A number of preachers were asked to state briefly why they observed the March Offering for Foreign Missions. The following are the replies. They are worthy of a careful reading.

A GOOD HABIT.

I'm using the March Offering because our people have the "habit." Like the Fourth of July, Thanksgiving, and Christmas, the first Lord's day in March stands for something unusual and distinct: We celebrate Foreign Missions!

FRANK WALTER ALLEN.

Paris, Mo.

HELPS THE LOCAL CHURCH.

1. Because it is Scriptural. 2. Because of the opportunity to teach the church of the needs of the heathen world. 3. Because of the value of Christian missions as an argument for the power of Christianity to do what it claims it can do. 4. Because of the opportunity afforded the congregation for prayer and for growth in liberality. 5. Because of the value of missions to the church as an incentive to unselfish endeavor.

ELLIS B. BARNES.

Richmond, Ky.

LOVES THE OLD GOSPEL.

1. Because Christ has said, "Go ye into all the world." If I do not take the offering I am disobedient to him.

2. Because I am one of a great brotherhood; but if I do not take the offering I am not one *with* them.

3. Because I love and enjoy, above all else, the old gospel for what it is. If it brings me consolation for now, and hope for eternity, I am narrow and selfish if I do not do my part to give it to those who have it not.

4. I take the offering because conscience demands it.

Mill Hall, Pa. M. C. Frick.

THE COMMANDED THINGS.

"And *Jesus* came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

This is warrant, authority, requirement, necessity, all in a few words. I want to help "observe" the "commanded things." W. B. TAYLOR.

Owenton, Ky.

FIVE GOOD REASONS.

1. Because it is in the program of Christian service. To neglect it, makes us presumptuous desecrators of a tender ministry. Matt. 28: 18-20.

2. To toy with so plain a duty, so forcefully enjoined by our Lord, would make for the church's moral obloquy and spiritual disintegration. Heb. 2: 1-4.

3. It is the evidence of our love and devotion to the Captain of our salvation. Mark 16: 15, 16; John 15: 10, 11.

4. It is one of the ways, ordained of God, by which we discharge a sacred obligation. Rom. 1: 13-17.

5. The faith that makes the light of truth shine out in a world-vision, will make its rays more luminous with good deeds at home. Matt. 5: 14-16; Rom. 1: 8.

Athens, Ohio. E. D. MURCH.

ALWAYS TAKES THE OFFERING.

Since I first saw the vision of Christ as the Savior of *all* I have not failed to bring to the attention of the people to whom I preached the great need of their co-operation with him in carrying the word of the Cross unto the uttermost parts of the earth. I have observed the March Offering, therefore:

1. Because of the will of the Master.
2. Because the season of definite missionary education that naturally comes prior to it will reveal the world's great need of the gospel.
3. Because I have always been able to realize that the church was bigger and better for it.
4. Because a few souls, at least, may be blessed by the small contributions of money we sent in to our Foreign treasury.
5. Because it afforded opportunity for the church to do much definite praying.
6. Because I find myself a wiser, humbler, more consecrated preacher of the gospel.

W. G. LOUCKS.

Akron, Ohio.

A CHALLENGE.

I observe the March Offering for Foreign Missions with joy and enthusiasm, (1) because I believe in the authority of Jesus Christ back of the Great Commission; (2) because my heart is in fullest sympathy with his purpose to save the world from sin; (3) because I recognize the gospel to be God's power unto salvation, and the obligation of the church to give it to all nations; (4) because I appreciate the unspeakable blessings of the gospel, and my debt to all people destitute of them; (5) because I covet the fellowship with the great souls out yonder on the fields and in the church here at home in the world's redemption; (6) because *I love Jesus Christ and want all the world to know and love him too;* (7) because I covet for myself and people the spiritual blessings it always brings to us and our local interests. The thought and prayers and efforts given to preparing for the offering and fellowship in it strengthens our faith and enriches our life. The influence of the March Offering is felt and seen in the life of the church long after the occasion has past. It is almost always a season of real revival of religion in the church. I challenge any preacher who doubts that assertion to honestly test it in his own church.

P. A. CAVE.

Bowling Green, Va.

Waiting and Watching.

The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear!
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait!
The messenger of Peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late.

OUR MISSIONARY PULPIT.

SERMON OUTLINES.

"LO, I AM WITH YOU."

(Matt. 28:20.)

W. E. CRABTREE.

INTRODUCTION.—"The Messiah abideth." Jesus proposed to come back (John 14:18, 20) after death to conduct his enterprise under more favorable conditions. Let us identify him.

I. JESUS CHRIST IN THE BODY OF FLESH.
   1. His Spirit of love and humble ministry there showed forth, turned the world's currents.
   2. His fleshy body, that Spirit's instrument, was restricted:
      a. By a limited number of members: one pair of hands, one tongue, etc.
      b. By three and one-half years.
      c. By the one country—Palestine; and one race—the Jews.

—II. JESUS CHRIST IN THE CHURCH.
   1. The Holy Spirit is His Spirit eternally present in the world (Rom. 8:9; John 16:14). It animates the Church (1 Cor. 12:13) as his Spirit did his body of flesh. (Eph. 1:23.)
   2. The Church, which is his spiritual body, is capable of limitless ministry:
      a. Its countless members: millions of hands, tongues, and brains enlisted. (1 Cor. 12:27.)
      b. Its eternal years. (Matt. 16:18.)
      c. The field of Christ's present operation in his spiritual body is "the World." (Matt. 13:38; 28:20.)

CONCLUSION.—As He in flesh went out to villages (Mark 1:28, 29), in the Missionary Movement the church conducts him out to preach, teach, and heal.

San Diego, Cal.

Summer Conferences for 1914.

Locations and dates of the Interdenominational Summer Conferences, under the auspices of the Missionary Education Movement, are announced for 1914 as follows:

Blue Ridge, North Carolina, June 26th to July 5th.

Pacific Grove, California, July 3d-12th.

Silver Bay, Lake George, N. Y., July 10th-19th.

Estes Park, Colorado, July 17th-26th.

Lake Geneva, Wisconsin, August 4th-13th.

In addition to these five conferences in the United States, there will be six conferences held in various parts of Canada. As will be noted by the accompanying map, these conferences or summer training schools are so distributed as to reach practically every large center in the United States and Canada.

IMPORTANCE.

Pastors and church officers are finding these gatherings of increasing value every year as training schools for leaders in

church work. Many pastors can join in the testimony that "Representation at these summer conferences has transformed the life of my church."

PROGRAM.

The program for the conferences is carefully constructed with a view to deepening the spiritual life of the delegates and training them for leadership in the United Missionary Educational Campaign which practically all mission boards have agreed upon for 1914-15.

MISSION STUDY CLASSES.

For the first session each day the conference divides into a dozen or more mission study classes under the leadership of experts.

The purpose of these classes is to train the members for leadership of similar classes in their churches during the ensuing year. One series of classes is devoted to the subject of Graded Missionary Instruction in the Sunday School.

OPEN PARLIAMENTS.

Following the mission study classes each day come a series of open parliaments or institutes when on succeeding days practically all phases of missionary work are discussed by the best available experts in each department of work.

PLATFORM MEETINGS.

The closing hour of each day will be given to a platform service addressed by well-known missionary or other religious leaders. The last portion of this hour at noonday is reserved as a period of intercessory prayer.

RECREATION.

The afternoons at all of the conferences are reserved exclusively for recreation. At each of the conferences there are special facilities for tramps, athletics, excursions, and other recreative features.

VESPER SERVICES.

The evenings are occupied with a vesper service or platform meeting addressed by representative missionaries from various fields and by other speakers of recognized authority on social, missionary, and general religious problems and themes. Following the vesper services the delegates meet by denominations under the leadership of their denominational secretaries, to outline in more definite form the work of their churches during the ensuing year.

WHO SHOULD ATTEND.

The pastor and at least one other representative of every church should be in attendance at these conferences. It is especially important that State, district, and metropolitan leaders attend for the purpose of getting in touch with local leaders and with the educational plans of the mission boards for 1914-15.

Sunday-school superintendents and teachers, chairmen and members of church committees, and representative laymen will find these conferences an ideal combination of summer vacation and recreation with practical preparation for larger usefulness.

Additional information concerning any of the above conferences may be had by addressing Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

The Year 1913.

The International Review of Missions has made a Missionary Survey of the year 1913. From that survey the following facts and citations are taken:

In Japan there is need of four hundred additional missionaries for direct evangelistic work.

The Foreign Christian Missionary Society reports the year 1913 the best in its history, the number of baptisms in Africa exceeding 1,300.

There is a strong movement in China in favor of discontinuing the use of denominational names and of adopting the common name, "The Christian Church in China."

Reports from the Turkish Empire show that in spite of the unsettlement of the war, mission colleges and schools have never been so full.

In Sumatra the German Rhenish Mission reports 14,000 baptisms among the Bataks, bringing the total Christian community among this people to over 130,000.

The need of direct evangelistic work on a large scale is urgent. A great and effectual door is opened; the people of all classes were never before so accessible.

Medical colleges are being established at several centers. The standard of efficiency contemplates fifteen fully qualified teachers, foreign or Chinese, as a minimum.

The Survey sets forth the efforts that are being made on all the fields to bring the workers closer together. Christian unity is becoming a passion with the men and women at the front.

Many of the Chinese officials feel that the Republic can not be maintained without a basis in moral character, and that one of the chief means of producing this character is the Christian religion.

April 27th, the day in which the Chinese Government asked for the prayers of the churches, is regarded as a landmark in the history of Christianity in China. No event of this character ever occurred before.

The Chinese Student Volunteer Movement for the Ministry was organized in December, 1912. Those who join sign this pledge, "It is my purpose through the Lord to become a minister of the gospel."

There is in Japan a demand for a central Christian University. A sense of the necessity of justifying the Christian view of God and of the world to the higher thought of Japan lies behind this demand.

The proportion of girls in school in India has risen in the last decade from 2.5 per cent to 5 per cent of the girls of school age. In certain areas there is a swiftly growing demand for a more extensive education of girls.

About eighty per cent of the population of Japan live in rural districts, and of these ninety-six per cent are wholly unreached by the gospel. Of the twenty per cent living in cities and towns, about one-fifth is wholly neglected.

In the year 1912 the circulation of Bibles, New Testaments, and portions amounted to 4,500,000 in China; in the first four months of 1913 there were 314,000 more copies issued than were issued in 1912. The readiness to learn has been especially marked among the educated classes.

The Continuation Committee of the Edinburgh Conference recognized that the church is still far from making an adequate response to the call of God in our time, and places its services at the disposal of the church for calling it into a more daring faith and a more devoted service.

In India there is a widespread movement towards Christianity among the depressed classes. In many parts the missionaries are wholly insufficient to deal with the numbers that desire to be admitted to the church. In the Panjab the number of Christians in the last decade increased from 37,000 to 163,000.

While there is much to rejoice over, the Survey holds that it can not be said that the church is truly awake to the unparalleled opportunities before it. The Archbishop of York has said that the church is not going to meet the calls that come from every part of the world until it becomes a very different kind of church.

There is an Association of Japanese scholars, professors, and professional men whose aim is to study the thought of the world in a spirit of fairness and candor, and thus to foster a deeper mutual sympathy and respect on the part of representatives of the two great civilizations which are destined to flow together in one mighty current.

Meetings held in fourteen centers in China by Dr. Mott and Mr. Eddy were attended by 35,000 different men. In two provinces the governors lent the Provincial Assembly building for the meetings; at one place the governor built a pavilion at his own expense; in Peking the Board of Education invited Mr. Eddy to address the students in the leading Government schools.

A conference representing the Church Missionary Society became convinced that the needs of the mission field constitute a call to a new level of discipleship and sacrifice, and that the only kind of retrenchment that should be contemplated was a retrenchment in the personal expenditure of Christian people. It appealed for a more Christlike simplicity of life.

The Young Men's Christian Association has won the confidence of many of the most influential leaders of new China. Provincial governors are asking for branches in their sections of the Republic. In the period between 1901 and 1912 the number of foreign secretaries increased from seven to seventy-five, and the Oriental secretaries from three to eighty-five. There are now twenty-five city Associations and 105 student Associations.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Miss Mina Van Cleave, of Knoxville, Ill., has been appointed to go to China as a missionary. It is expected that she will be located at Luchowfu.

Miss Irene Banta, of Eureka, Ill., has been appointed a missionary to China. She goes to Nanking to be associated with Miss Emma Lyon in the management of the Girls' School.

D. C. McCallum, Vigan, P. I., writes: "The work contains some encouraging and some discouraging features. On the whole, though, we are gaining ground. Dr. Pickett reports that A. G. Saunders is taking hold in fine shape. The Doctor predicts that he will be preaching in Ilocano in six months. Dr. Kline and Mr. Hanna are both very busy. The Doctor very much needs a better building for his hospital."

The latest word from the missionaries returning to Tibet is dated November 30th. At that time they were nearing Chunking. Dr. Shelton writes: "The Lord has been very good to us, and so far has made the road plain and peaceful every stage of the journey. We are all in the best of health. Dr. and Mrs. Hardy are such fine people, and they are working hard on Chinese and Tibetan."

H. C. Saum, Bilaspur, India, reports the baptism of three persons: two men and one woman. Some of his experiences among the village folk are very interesting. He says: "We had our fifth annual Thanksgiving service November 30th, and a special thank-offering. Many have said it was the best and most helpful service we have had. The offering was very good for this semi-famine time, being Rs. 100, with later additional offerings of Rs. 25."

Letters from the Field.

PHILIPPINE ISLANDS.

ENCOURAGEMENT OF THE MISSIONARY WORK.

SYLVIA M. SIEGFRIED.

[Miss Siegfried has served her first term in the Philippine Islands. The churches in Licking County support her. She went out from that county.]

1. Encouragements coming from the home base. When the missionary is out on the frontier toiling from early morn till late at night, what would make her feel more downcast than to know that the people in America care little about the salvation of souls among whom she is laboring; when their offerings decrease and their prayers fail, she feels helpless indeed from a human standpoint. But on the other hand, when discouragements come, and soon after come letters from those interested telling of their prayers for the worker and the success of the work, one's spirits are bound to revive. Perhaps no church or group of churches are more loyal to their Living-link missionary than those of Licking County have been to me. At frequent intervals throughout the year numbers of the brethren and sisters have written me letters full of good news and hope, and as I was told of the prayers that were uttered at the services in my behalf I was spurred on to do my best. The interest felt by those at home who support the work is a great encouragement to the missionary.

2. Religion means more to the people now than in former times. We can get a good idea of the compulsion exerted on the Filipinos under Spanish rule from a book called "The Social Cancer," written by the Filipino hero-martyr, Jose Rizal. In those days people were compelled to conform to the church. Now, as the people can choose for themselves, religion becomes to them a more vital matter. It now becomes a personal obligation to God. A man does not act from fear of human punishment. He comes to realize that he is working under the all-seeing eyes of God.

3. The social life is being changed. In

former times the day of greatest jubilee was when the whole town congregated around the cock-pit. That institution is now gradually giving way, among the young people at least, to the baseball and basket-ball of the public and high-school. Though the dance is still a very common way of spending a social evening among the Filipinos, the young people do not make it a time of drinking and carousing, as did those of a generation ago.

4. The intellectual development of the Filipino is aiding our work wonderfully. As the young person's mind is trained, he gives up his belief in the superstitions of the past. He questions the right of one man to lay down a system of belief to which all must subscribe or be sent to perdition. He detects the inconsistencies of the teachings of the past, and becomes more openminded to the truth. But right here is the stage at which he must be won, or he will turn to infidelity, where he will have nothing to do with any religion, and so his last state becomes worse than the first.

5. As the government by its various sanitary measures is teaching cleanliness, it opens the way for us to carry further the same idea and teach purity and cleanliness of character as well.

6. The conscience of the people is being awakened. (a) Under the rule of Spain a man would tell a lie to avoid punishment and think no more about it. The public-school teacher and the missionary alike have sought to change this condition, and it is encouraging to know that a reformation is taking place. (b) Not many years ago it was considered honorable among people in general for a man to have several wives, and he was held in esteem, though the women were looked down upon. To-day there is a widespread recognition of the fact that such a practice is wrong. (c) People are awake to inconsistencies of preaching and practice. In former times the evils of the preacher were winked at. Now, if one is not pure and upright in life, he is not heard.

7. People who do not accept Protestant Christianity pay high tribute to it. A few years ago to be a Protestant was to be looked down upon. Now the rulers and all the principal people in the town acknowledge that its teachings are good. A recent letter from Laoag stated that all the provincial rulers, the lawyers, and the wealthy men of the city were in attendance at our Thanksgiving service. In the city of Vigan a few years ago a Protestant would not have been given a place on the program of a public celebration. Last year the speech of the missionary was one of the principal

Miss Mary Jane Chiles Christian Hospital, Manila, P. I.

The above building was bought by the missionaries of the Foreign Society for a Christian hospital. It is an ideal location. It fronts about 140 feet on Taft Avenue, one of the principal and most popular avenues in that section of the city. The property cost but $7,000. The ground alone is said to be worth $6,000, and the building, when erected, cost $10,500. Three weeks after the property was purchased the missionaries were offered $9,000 for it. The medical work here is in the hands of Dr. W. N. Lemmon.

numbers both at the celebration of Washington's birthday and the Fourth of July.

8. But chief of all the encouragements in mission-work is the fact that God is back of us. We are working in obedience to his commands. We at times might become discouraged and give up the task, but we know that he will sustain us and give us victory.

ADDITIONS IN VIGAN.

MRS. D. C. MCCALLUM.

There were six baptisms in Vigan within twenty-four hours, and during the same period Mr. Hanna had five in a town some miles south of here. One was a prisoner in the jail, who confessed Christ during my Sunday afternoon class; one a young lady from a nearby town, and four of our five young men here in the dormitory.

Supplementing Mr. McCallum's Bible lessons, I have been having some personal talks with our boys, and I feel it was in direct answer to my prayers that these four decided for Christ on Sunday evening.

This afternoon three more of our young men told me they had reached a decision, and would be baptized to-morrow night after prayer-meeting. We have come very close to these young men this past year, and it makes us forget all the inconveniences we have been put to in living in such tight quarters, when we get results like these. This leaves only one young man in the dormitory this year who has not become a Christian, and we are praying that he, too, may decide before the term ends.

I had been working so hard on the language that it seemed a great sacrifice to give it up when my health failed, as I know I was making good progress. My strength has returned in a miraculous way, but I still am not strong enough for all of my duties. There were six services last Sunday, and I found my strength had just about all gone when I returned from the last one at the river.

FROM LAOAG.

A. G. Saunders makes the following report:

I am settling down to my new environment. The work is intensely interesting. Although interruptions are numerous, I am working hard on the language. Already I have had the privilege of baptizing two. December has begun auspiciously in the matter of baptisms, there having been six that we know of thus early in the month. Each week, usually with Dr. Pickett, I visit one or more of the towns where we have workers or members. Last week we visited a place called Salsona, twenty miles out. The brethren there are building a chapel. It is well located opposite the public school. An evangelist is stationed there. That day, Doctor and I were on the go from 5.30 A. M. till 10 P. M. A tennis-court for exercise is not amongst the necessities of the Laoag station!

In a nearby town, which has produced many priests and been sealed against us hitherto, we have had two baptisms in the last month. These were the result of the efforts of two girls who are laboring faithfully there as Bible-women. The girls report a good interest and a promising situation. The Bible-women are seed-sowers and pioneers. Their work is heroic. It is also invaluable.

The Laoag Bible-school is steadily increasing in attendance. We are going ahead. We could use more men and money here to great advantage. *We ought* to have them. We have opportunitties now, which erelong are likely to pass away. With adequate backing we can establish the cause of Bible-Christianity here impregnably. Christianity is a sadly abused term in the Philippines. Romanized the people may be, but they are far, far from being Christianized. This field is no side-issue. We are needed here as much as we are in China. May the brethren at home realize this and do their part!

CHINA.

NEWS ITEMS FROM LUCHOWFU.

Each week there are five meetings for children. The children are taught songs, Bible-stories, and Bible-verses.

The hospital graduating exercises are to take place next week. Those who will be graduated have spent six years in the hospital.

The Girls' Day School in the single ladies' compound has fifty-four pupils. The tuition is paying for the three-room building erected the past year.

Because of the cold, the Chinese are wearing four layers of garments—the outside one being cotton-padded. One's dearest friends look strange.

Mr. Djang heard an evangelistic sermon at one of our chapels. He bought a Bible, took it home, and studied for himself. He

has given up the use of wine and opium, and has parted from his one-time friends and presented himself for baptism.

A Christian Endeavor Society has been started for the girls in the day-school. Twenty attended the first meeting, and thirteen of them took part.

We have just started our Bible-study classes for men. Three of these are for Christians and one is for those who are interested in Christianity.

The attendance at our Boys' School has increased in spite of the inadequate quarters. There are fifty pupils in the school at Luchowfu and fifty at San Ho.

Mr. Han and Mr. Hsia recently held a five-days' meeting at San Ho. Justin E. Brown went out for the closing days. The leaven is working in our out-stations.

Miss Favors, Mrs. Baird, and Mrs. Brown are in charge of the Bible-study classes for women. Every Christian woman in the city is in a Bible class.

In the past week the selling of meat was forbidden on the streets for two days. This was during the period when the officials were imploring the idols for rain.

The government schools for boys in the city have been closed for lack of funds. The money was used in bringing the lawless element into subjection after the revolution.

The plans for the new church-building are being worked out. Building operations are to begin immediately. Miss Warren, of Nebraska, has provided the necessary funds.

Three evangelistic meetings are held each week for men at our East Gate chapel. Mr. Han does the preaching. Mr. Buck, who now lives at the East Gate, also helps with the work.

Mr. and Mrs. Baird, Miss Vautrin, and Mr. Ping recently spent a few days at Liang Yuen, where they held interesting meetings both for men and for women and for children.

REPORT FROM NANTUNGCHOW.

JOHN JOHNSON.

As you can well understand, the task of getting in touch with a work which during our absence has passed through critical experiences has not been easy. Thanks to the wise, strong leadership of Brother Shi Kuei Biao, conditions were much better than I anticipated.

The native preacher, Jiang Tiao Dji, who succeeds Mr. Shi, is a man of culture—a graduate of Nanking Bible College. We trust that he, in conjunction with our second evangelist, Pan Bing Kuei, may be used of God to bring many to Christ. The latter—Pan—is our joy and crown of rejoicing. He was our first convert in Tungchow. After doing good service as a colporteur for about two years, he entered the Nanking Bible Training School, from which, after three years of diligent study, he graduated six months ago. Being a local man, speaking the dialects of the people, and possessing considerable power as a preacher, I believe he is destined to be of great service to the cause of Christ in his native city and district. I feel that a grave responsibility rests upon me to direct the gifts and energies of these workers into the most effective and fruitful channels of service. I covet your prayers for myself and them.

Not a few of the members, under the efficient spiritual teaching and guidance of Brother Shi, have grown considerably in spiritual stature, and have developed quite an aptitude for witness-bearing. Though we have to mourn over the backslidings of some, on the whole the church is faithful, united, and zealous for the evangelization of the city and district. At four points in the city, two or three times a week they preach the gospel to crowded audiences. In the near future they aim to make part of this work self-supporting. At the recent annual meeting of the church they decided unanimously to urge upon the Central China Mission the great need for more workers to be sent to this neglected field. One or more resident stations should be established. At least three out-stations should be opened in the adjacent district, without delay. They urge the necessity of reopening schools for boys and girls; and last, but not least, the supreme need for a doctor to work the unused hospital. At the Estimate Meeting of the Advisory Committee, from which I have just returned, the intense reality of all these needs was duly felt and expressed. Some resolutions, relating to them, may reach you in a few days.

For several years we have been pleading for two single ladies to undertake the work amongst women and girls. We again urge the request. We earnestly beseech you to

do your best to help us in these several respects. In the meantime I will throw all my energy into the evangelistic work and into a boys' day-school, such as we had before going on furlough, hoping that a brighter day may soon dawn for Nantungchow.

THE CHANGES IN PROGRESS IN CHINA.

JUSTIN E. BROWN.

Nine weeks to-day, I believe, since we came to anchor in Chinese waters, and just eight weeks since we landed in our station here. These weeks have been the most strenuous because of unsettled conditions and delays in getting things done. This is a time of reconstruction in our work generally. There was first the redivision in view of our return of the evangelistic and school-work. Then the old medical man, Dr. Butchart, is turning his work here over to Dr. Wakefield and going to Nanking to take up work in the Union Medical College, and the change involves somewhat of a shaking up not only in the medical work, but in other lines as well. Finally, we are now preparing to start work on our new church. We have all these years gotten along as best we could with no church-home, using for that purpose the hospital clinic and the street chapel at the far end of town. It certainly is a joy to realize we are really to have this building after all these years. But the task of construction is a big one, seeing we have to be our own superintendent and perhaps our own contractor. Fortunately one of our number, Mr. Baird, is somewhat experienced in building matters, which makes both for an easier task and better results. Then the completion of the church will mean practically the opening of many lines of new work and readjustment of the old. So we are now in a stage of transition.

Unfortunately this same condition holds true in affairs of State. This was to be expected, indeed was inevitable in a measure. We left China two years ago in the midst of a revolution that promised to sweep out not only the Manchu dynasty, but with it the imperial form of government and most of those things that characterized the old China. Lofty sentiments and brave words abounded till one was almost led to hope that old things were really passing away, and that we might return from furlough to find a new China whose foundations were laid in righteousness. What we did find was the country in the throes of another revolution, far more costly in blood and treasure than the first, and, it would seem, almost for no cause but selfish ambition and the hope of plunder. Shameless graft and a conscienceless disregard for the wishes or welfare of the people have, as a rule, characterized the leaders on both sides. The government party has a record perhaps a little less lurid but certainly not one to boast of. Sun Yat Sen, the people's idol and hope, has shown himself at best to be only a superficial and impractical agitator, while at the worst he may be proved to be in a class with the most selfish and corrupt of grafters. And Yuan Shi Kai, whatever his ability and virtue, is evidently not a believer in a republican form of government. He has not hesitated to have men executed without any form of trial, and frequently, it seems, with no other case against them than that they stood in the way of his plans. He supplied his enemies with abundant ammunition with which to work up a revolt against "the tyrant Yuan," and they had the sympathy probably of a majority of the whole population and almost unanimously of the southern provinces. Had these leaders been honest and capable, the result might have issued very differently. Being, as they were, interested only in securing for themselves the largest possible amount of loot, they of course very quickly made shipwreck of their cause.

China is evidently not to escape her wilderness wanderings. This is the more tragic because, as of old, the only obstacle to immediate entrance into the promised land is the faithlessness of her people. There is no lack of able leaders nor of enlightenment to the course that ought to be followed. The fatal lack is simply that of a willingness on the part of the leaders to seek first the welfare of the whole people rather than the gratification of their own selfish ends. It is pathetic to talk with men in whose hearts burn the fires of a true patriotism, but whose attitude toward the future is one of utter hopelessness. Their idols have fallen, and they believe those in power to be no less selfish, but only more successful in their dishonesty. They expect Yuan Shih Kai to complete the subversion of the republic by making himself dictator, if not emperor. Then they foresee a period of civil strife to be ended by the parceling out of the country among the foreign powers.

But we believe the future is not utterly dark, and that its hope is in these very heart-broken patriots: men, be it said, who have for the most part openly espoused the cause of Christianity. They are still

too few to save the present, but their very defeats are multiplying their numbers and training them for final victory. We do not anticipate the division of the country among the powers, partly because of their jealousy of each other, but more especially because of our faith in Him who still reigns over the nations. We believe he has preserved this nation thus far for a purpose, and we are assured that purpose is not now to be defeated.

Yuan Shih Kai is the man of the hour. It is given him to be the instrument for putting China on the road to becoming the great nation of the future. If he proves true to his trust, history will forgive his iron hand and autocratic methods. We have not wholly lost faith in him. Why, to quote his own words, should he choose to be a Napoleon, when he can be a Washington? We trust he understands what he says. If he does not, then he must utterly perish, but God will raise up another worthier leader to deliver his people of the Middle Kingdom. Meanwhile thoughtful men are coming more and more to realize that China's only hope is in Christianity. May His people be willing in this the day of his power! And we rejoice more gratefully day by day that we are privileged to be fellow-workers with our God in this great land at this crucial time.

Luchowfu.

JAPAN.

NOTES FROM TOKYO, JAPAN.

MISS BERTHA CLAWSON.

News of the appointment of Mr. and Mrs. Oliphant, of Denver, for Japan, gives us great joy. It is needless to say that our hearts are cheered.

The Takinogawa church united in welcoming President R. D. McCoy and wife back to Japan. Their joy at being once more at their post here, and the enthusiasm with which they once more enter upon their work, are contagious.

Takinogawa Station has just closed the most successful series of meetings in the history of the church. They lasted just one week. There were 65 inquirers; 11 have already been baptized. Many more women will soon be ready for baptism. Among the men is a fine class of splendid young men from the middle school and one from the night school, and several men and boys from the surrounding neighborhood. The hearts of all are deeply moved, and we believe that God has much greater joy in store for us for the future.

REPORT FROM JAPAN.

MARY F. LEDIARD.

I have been back in Tokyo two months, and have gradually got back into the work again. Takinogawa is home to me more than ever now. There seemed to be something unnatural about it all at first, but now that Mr. and Mrs. McCoy and Miss Brown are here, we feel that everything is just right. Mr. and Mrs. Young for this year take the place of Mr. and Mrs. Place, and with Miss Brown we are eight instead of seven. At our station prayer-meeting and business-meeting, at which we reviewed the work of the past year and divided up the work for the coming year, I realized what a burden Miss Parker and Miss Clawson had been bearing in our absence. Miss Parker had opened up the Home Economics Department, had carried most of the English work in the high-school and Bible-school, been secretary-treasurer of the girls' school and, since Mr. Place left, of the boys' school too, had been in charge of the Girls' Club, mothers' meeting, and teachers' meeting, treasurer of the Tokyo and Yokohama Women's Christian Conference, and secretary of the National Educational Association. Miss Clawson had, as president of the school, general oversight of the whole school, was teaching in the Bible-school and high-school, and was in charge of the Sunday-school work and women's meeting. Such an overburdening of workers is positively wicked, and both these ladies look pretty well tired out. However, we are all back now and eager to take up our part of the work. This is how we have divided up the work for this year:

Miss Clawson, president of the girls' school, English teacher in the first and second year high-school, Bible-teacher, in charge of a weekly women's meeting, two Sunday-schools, Christian Endeavor, and Y. W. C. T. U.

Miss Parker, head of the Home Economics Department, teacher of cooking and sewing, housekeeper, secretary-treasurer of the girls' school, station treasurer, and in charge of outside cooking-class and one Sunday-school.

Miss Brown, language student, and organist at the Sunday services.

Mrs. McCoy, in charge of the Girls' Club, mothers' meeting, Sunday evening song-

service, Sunday morning English song-service, and work in the homes of the boys.

Mrs. Young, in charge of the kindergarten, the kindergarten mothers' meeting, and one Sunday-school.

Miss Lediard, English teacher in high-school and Bible-school, music teacher, in charge of the teachers' meeting for lady teachers and one Sunday-school, station secretary.

Mr. Young, language student, and in charge of an English Bible class on Sunday morning.

Mr. McCoy, president of the boys' school, teacher in high-school and Bible-school, in charge of men teachers' meeting, Y. M. C. A., and station president.

The meetings of the week are as follows: Monday night, mission prayer-meeting; Tuesday afternoon, Christian Endeavor meeting; Wednesday night, women's meeting; Thursday, church prayer-meeting; Saturday afternoon, Y. M. C. A.; Saturday afternoon, kindergarten Sunday-school; first Monday in the month (afternoon), neighborhood mothers' meeting; second Tuesday in the month (afternoon), kindergarten mothers' meeting; third Friday in the month (afternoon), lady teachers' meeting; one Saturday in the month (afternoon), Girls' Club; one Tuesday in the month, Y. W. C. T. U.; one afternoon in the month, men's teachers' meeting; Sunday morning, seven Sunday-schools; Sunday morning, church service; Sunday evening, church service

Every one of these is a distinctly religious meeting and is held regularly all year. The last week in October we held a special evangelistic meeting for five nights. It began with a welcome meeting for Mr. and Mrs. McCoy, Miss Brown, and me on Sunday afternoon. The church members brought their lunches and had a picnic on the lawn between the morning and afternoon services. Each night we averaged an attendance of 135, and the same people came almost every night. The opening song-service was followed by two one-hour sermons by our different pastors in the city. We put forth every effort to make the meeting a success, and as a result had sixty-five inquirers. Twelve of these were baptized on Sunday afternoon in the Hongo church, for we have no baptistery in the school chapels. Nine of these were girls from the school, and the others were women from our women's meeting. Next Sunday five of the men will be baptized. Among the inquirers are four of the teachers in the schools. We are always glad when we can reach the teachers. The others have been formed into inquirers' classes, and we hope that all of them may soon decide for Christ.

Plans are being made for the erection for the new Home Economics and Music Building for the Girls' School, and also for the new building for the Boys' Bible College.

It is good to be back, to see things so encouraging, and to have a part in the great work being done here.

LETTER FROM OSAKA, JAPAN.

OSAKA, JAPAN, October 27, 1913.

I want to tell you of a good day we had a week ago.

October 17th was the Japanese Rice Festival Day. It is the day when the first ripe rice of the season is offered to the rice god, and then a feast of it is offered to the emperor. It has fundamentally a thanksgiving idea back of it. The rice god is thanked for the good harvest, and the first fruits are offered to him and then to the representative of the gods, the emperor. We used this as a time for getting the church and the Sunday-school to realize their blessings and show their gratitude by doing something for some one else. We have in other years had a service with the Japanese Christians on the American Thanksgiving Day, but we have felt that it was an introduction of Americanity, in that it is an American holiday which would have no special significance to the Japanese. So we sought to spiritualize and Christianize a national institution.

The pastor of the church at first had his doubts about it, but on being urged to try it, consented, and the success of the day was so great that they have already begun to plan for next year.

It being the first time, and because so many of the Sunday-school children were from non-Christian homes, we asked the children to bring a money thank-offering, and the older members of the church to bring vegetables or fruits—onions, persimmons, apples, carrots, sweet-potatoes, and Japanese turnips—any one of which would be a feast to the people we had in mind. The Japanese children spent their pennies for baked sweet-potatoes instead of candy. The Japanese turnips are like huge radishes. These things added much to the decorations, the snow-white of the turnips, the green of the leaves of the same, the silvery onions, the golden persimmons, the rosy apples, the yellowish-red carrots, and the reddish-brown sweet-potatoes made a very pleasing autumn picture.

After a very instructive program setting forth God's part in the harvest, a special season of thanksgiving, we selected representatives from each class who were to help take the gifts to the orphanage. The vegetables and fruits looked good to the delegates, and their joy in taking the things over was scarcely exceeded by the joy of the poor boys and girls in the orphanage. "It is more blessed to give than to receive," said the Master. This joy was the blessing of the delegates, especially since they could see what they were doing, and it looked so good to them.

The orphanage has nothing to do with the church or Christian work, but the head man is a Christian. Our mission was very anxious to buy this orphanage at one time, but because of money-matters in America we could not take up this very important work. Our church is the only large church people working in Japan without any sort of relief work for the poor, blind, sick, or otherwise afflicted ones, and our work suffers to that extent.

Since that time the orphanage took too many children at the time of the famine in the northeast, and, not having the support it needed, has gotten into a pitiful financial state. The meals at the orphanage now consist of rice and pickles for breakfast, rice and pickles for supper, and rice, pickles and soup for dinner. Oh, what a feast was in store for them! Instead of plain rice they had rice-gruel with *sweet-potatoes*. Instead of old, strong, cheap pickles, they had fresh turnip-pickles. (The Japanese do not put salt in the food, but eat with their food pickles soaked in brine.)

The feast of persimmons was a great treat, but the apples were the best since, although the boys had heard about them, some of the children had never seen, and none of them had ever eaten any. One little fellow liked his so well and prized it so highly that he would not eat it all at once, so hid it in his drawer and would nibble at it a little at a time for two whole days. Just imagine an American child making an apple last two days.

We got real joy out of this experience, not so much because so many hungry children were given a feast, but because the Christians had their eyes opened to their own possibilities of helping make the world better and people happier.

One member of the church, who gets fifteen cents a day for his work, spent half of that amount for the sweet-potatoes which made the children so happy and gave them such a feast. The tears of gratitude came to his eyes when told the story of the sweet-potato feast the children had. His little offering so small in itself, but it was from the heart, and the Lord blessed it so that it made many happy. He said, "I know what it is to be a Christian: It is to make other people happy."

WM. H. ERSKINE.

AFRICA.

HEALING THE SICK IN THE HEART OF AFRICA.

DR. W. A. FRYMIRE.

A NEW MEDICAL MISSIONARY'S INTERESTING EXPERIENCE.

If you ever tried to write a letter with a pickaninny on each knee, one on each arm, another on your shoulders pulling your hair, another trying to tickle you, and two more untying your shoestrings, while a whole parcel of them were raising a rough house in general, you will appreciate a little of the difficulty I am having in writing this letter.

This introduction ought to be enough to convince you that I am enjoying my work, for I love children, and always have them around.

Since I reached the *Oregon*, on September 9th, I have given upwards of 2,500 medical and surgical treatments, and I have n't treated nearly all that have applied.

With a bathroom as a dispensary, operating-room, and consulting-room, and all outdoors as waiting-room, we have commenced to practice medicine here in Lotumbe. Yes, and I find plenty of material here to practice on as my patient-list includes most every disease I know of, and some I do n't know.

We have started the erection of and hope to have finished in another month a temporary hospital and dispensary that can later be used as a storehouse.

There is much operative work that needs almost immediate attention, but until the building is finished and we receive a few more instruments, we are confining ourselves to minor and emergency surgery.

Brother Hobgood makes an excellent anesthetist, having demonstrated his ability by keeping one patient under the anesthetic for 2½ hours, while I did some work on him.

We might get lonesome—we two bachelors—if we had time, but with medicine, school, building, church-work, workmen, etc., to look after, besides doing some lan-

guage-study, we have no time for such recreation.

Was up to Monieka for a few days in October to help Dr. Jaggard in several operations. We removed two elephantoid tumors, weighing from 35 to 45 lbs. each, and did one hernia operation.

I find Dr. Jaggard an excellent man and a skillful surgeon. He has been practicing medicine under discouraging conditions, and I am truly glad he is to have a new hospital and will be able to give his time more fully to the medical work than in the past.

Hobgood and myself are going to make a trip overland to Monieka at Christmas-time. Dr. Jaggard wants me to help him in some operations, and we will make it a preaching-trip, so as to waste no time.

Surely this is a place where the minutes count, for there is so much to do and so few to do it. In the medical work, for instance, there are many times as much as I can do now, and much more than I ever can do. They are coming from all directions and from great distances, the halt, the lame, and the blind.

We have had no less than twenty from Mbala, the nearest Catholic mission. I operated on one of the elderly men from that settlement to-day.

A few days ago a lad of some fifteen

A WHITE ANT MOUNTAIN IN AFRICA.

The picture shows missionaries Mrs. L. F. Jaggard, Dr. Jaggard, and W. R. Holder standing on a huge white ant-hill at Monieka Station, Africa. It is twenty-five or thirty feet high and stands fifty feet above the river. The ground on which Monieka Station stands contains a number of these insect mountains. The one pictured above is very old, for large trees were cut from it. The white ant is everywhere present in Central Africa. Besides throwing up these great mounds, the white ant is very industrious in its destruction of dry timbers. The mission homes must be built on high piers, to protect the timbers from these pests. The white ant is a sort of grub, and does not operate in the light. While finding its way into a house, a little tunnel of clay is formed for its protection on the outside of the object on which it travels. As the ant's progress is slow, it is usually discovered while building its way up a house-pier, and can thus be brushed off before entrance to the house is effected. If the white ant once penetrates the timbers of a house, the structure is apt to be largely destroyed before the presence of the insect is discovered.

years, suffering with sleeping sickness, came dragging his tired frame into my dispensary. He had tramped for over thirty miles and was well-nigh exhausted when he reached the station.

I am sending you a picture of my first patient, a little baby boy afflicted sorely with a skin-disease. The photo shows him taking the only medicine he would agree to without a declaration of war. By arbitrating the matter we were able to compromise on a combination of my kind of medicine and his kind. Under treatment the little chap has entirely recovered from that disease and started on another.

One of the most discouraging things to me is the diseased condition of the women of this country. I am convinced even after my few weeks' experience here that, more than anything else, this is the cause of a

LAUNCHING A DUG-OUT CANOE FOR THE MISSION.

The above picture shows a large company of men at Monieka, Congo, pulling a huge dug-out canoe to the river for launching. The canoe can be distinguished in the background between the banana plants. This canoe was hewn from a huge teak-log and is over sixty feet in length. It is the largest in that section and will carry many people. In it the mission evangelists and missionaries will make evangelistic journeys on the forest streams. Sometimes as high as twenty-five paddlers drive these large canoes through the water. The paddlers always stand while plying their paddles. Central Africa has three modes of travel: walking through the jungles by path, paddling in canoes, and riding on a steamer on the larger rivers. The launching of a large canoe is a great event—every one turns out to help, on the order of the old-fashioned log "house-raising" of this country. The canoe described above will be of great value to the Monieka mission.

decreasing population. I wish that a greater effort might be made to uplift the Congo woman, for I believe that no permanent or great good can be effected for righteousness until our homes out here are headed by enlightened mothers, and there are few such homes now.

We are anxiously awaiting the arrival of the Smiths.

I am perfectly well, not having had even one sick day since I left New York.

I find in Hobgood a very congenial companion, and, fortunately for him, our views coincide in almost every particular.

I want to reassure you that I am very happy in this new work, and I shall try and be worthy of the confidence the Foreign Society placed in me when they sent me to this field.

By the way, it happened that just eight years to the very minute from the time I was buried in Christian baptism I stepped from the *S. S. Oregon* and commenced this new service in which I am now engaged.

Lotumbe, Africa.

BUILDING AND TEACHING.

W. R. HOLDER.

All goes well with us. Doctor is working on the veranda to his house. I have been working on the foundation to Miss Apperson's cottage, but got wet while covering some new brick pillars yesterday, and have something decidedly like tonsillitis today, so am staying inside, siping medicine and writing letters to-day. It has been very cool the last two days, and is raining almost constantly. I am finding my heavy overcoat very useful. I have been trying to preach every night this week, and we were rained out last night, and I will have to disappoint them to-night unless my throat gets a little better.

Our schools are very encouraging here now. Mrs. Jaggard and Miss Apperson have a children's school each forenoon, and we all have classes in the general afternoon school. Our teachers and inquirers will be in in two more weeks, and we hope to have two busy, happy weeks with them.

I got very much interested in my special class for teachers while they were in last time. I gave them ten lessons, modeled after the "Teacher Training Course," and will give them another installment while they are in this time. Most of them can read and write, so I am requiring them to keep permanent notes on all we go over. They were very enthusiastic over it and say they are helped by the notes in their teaching.

We are hoping to have some Christmas guests from Lotumbe and Yuli. The ladies are planning for something grand, and if our guests disappoint us, Doctor and I may have a hard time enjoying all of it.

Six Little Orphan Girls at Bolenge, Africa.

SUNDAY-SCHOOL DEPARTMENT

Monthly Missionary Programs for Sunday-Schools.

WHY I SHOULD GIVE TO FOREIGN MISSIONS—FIVE WORD-PICTURES.*

NOTE.—It is suggested that some of the teachers or older members of the school present these items, which should be copied from this leaflet and given to them a week in advance.

LEADER.—To-day I want us to face a very practical question: Why we should give to missions. I want you to look at a few word-pictures, which make it very clear why we should invest in missions. These pictures will be given to us by different members of the school.

FIRST PICTURE.

If you should see a poor little baby thrown down the river bank to die, would you think it worth while to save it? Just such a child was found by one of our good Chinese mission women at Nanking, China. The little girl baby was rescued, tenderly cared for, has now graduated from our Christian Girls' School, and will become a Bible-woman.

SECOND PICTURE.

Two children out of every three in the world look into the faces of mothers who can not tell them the story of Jesus because they do not know it themselves. Down in Mexico on certain festival days the images of patron saints are taken from the Catholic Church and carried through the streets of the towns. Great crowds follow to the beating of drums. There is a feast, which includes gambling, drunkenness, and a ball. In all of these even the smallest children have a share. This is a part of religion in Mexico.

Such conditions need remedying. We should give to missions because Jesus said, "Suffer the little children, and forbid them not, to come unto Me, for to such belongeth the Kingdom of Heaven."

THIRD PICTURE.

In India they have a terrible custom of giving little girls in marriage when they are very young. If the one to whom they are betrothed dies, the little girls become widows for life; and to be a widow is to be a slave. There are 20,000,000 poor widows in India, and fully 5,000,000 of them are under fifteen years of age. The condition of heathen women is such in India that one of the native Christian women in her sorrow for them prayed, "O God, do not allow any more little girls to be born in India!"

FOURTH PICTURE.

In Central Africa the custom of buying wives is common. In certain sections of the Congo the Government does not allow a man to ask over ten dollars for a wife. Women are slaves, and are bought and sold like cattle. The writer saw one woman baptized in Central Africa who had escaped from her cruel husband and walked four days through the forest to learn concerning Christ.

FIFTH PICTURE.

In China the ignorant people believe the air to be filled with evil spirits that are trying to harm them. They offer sacrifice to heathen images to try and appease the wrath of these evil spirits. Little boys are much longed for, but the heathen people do not care much for little girls. Many times they dress the boys like girls and put rings in their ears to deceive the evil spirits. They say the girls are worthless and that the spirits will not take them; but they will take the life of the boys if they can.

*Adapted from "Five Missionary Minutes."

ORDER CHILDREN'S DAY EXERCISE EARLY.

You will need to order the Children's Day Exercise early this year. It requires some little thought and preparation to properly carry out the idea intended. You will be delighted with it, and the material in it is so new and interesting that you will have no trouble in getting the children to take the parts. The little scenes of child worship in Japan and India have a splendid message for the younger folks in the Sunday-school, while the China scene, introducing the thrilling story of Dr. Susie Rijnhart in Tibet, will hold the attention of every man, woman, and child in attendance.